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In the March Magazine Number of The Outlook

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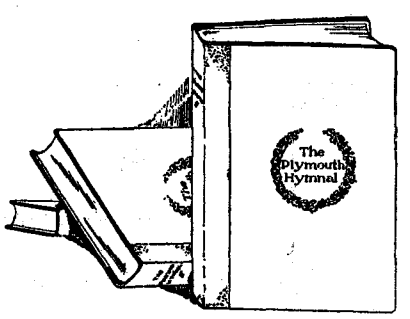

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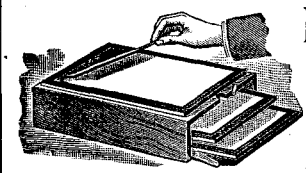

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The Outlook

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Volume 53 Saturday, 21 March, 1896 Number 12

THE storm of public indignation and excitement in Italy has apparently calmed down, and the Ministry of the Marquis di Rudini has gone into office committed to the Italian "Jingo" policy—that is to say, to the prosecution of the war in Abyssinia and the maintenance of the Triple Alliance. The Prime Minister has opposed the wasting of Italian blood and money in Africa; he has been a very lukewarm supporter of the Triple Alliance, and he has antagonized the policy which has resulted in coldness between Italy and France. Nevertheless, he apparently accepts the situation as inevitable, and has undertaken to carry out a policy in which he does not believe, and to maintain relations which he thinks are detrimental to Italy. This is a good illustration of the way in which countries are not served by their servants—a capital illustration of the difference between a statesman and a politician. It is estimated that the present campaign has cost Italy in the neighborhood of twenty millions of dollars, and it is probably safe to assume that the further maintenance of what is known as "the national honor" in Africa will cost at least twice as much more. A bankrupt country will then have spent sixty millions of dollars in attempting to impose its rule upon a free and brave people by wanton invasion and confiscation. In other words, national honor does not lie in paying one's debts and keeping one's record for honesty and righteousness clean, but in persisting in one's vices and blindly continuing one's mistakes. Italy is like a comparatively poor family attempting to keep up the same pace as that taken by rich families in the neighborhood. It is the old story of the earthen pot going down the river with the brass pots. The English have been far from sinless in their dealings with foreign countries, but the English have sometimes interpreted the words national honor with intelligence and sound sense. When they were beaten fifteen years ago at Majuba Hill, instead of throwing away more money and troops, the English Ministry recognized the fact that a mistake had been made, and acknowledged it by evacuating the Transvaal. That was a strong, impressive thing to do. It would have been a weak, foolish thing to have persisted in sending more troops into South Africa because some troops had been beaten. If the present policy is kept up, Italy will preserve its national honor by cheating its creditors and slaughtering its subjects.

❀

The news of such a disaster as that which befell the Italians in Abyssinia travels very rapidly through the surrounding country, and is very apt to develop restlessness among such warlike and semi-barbarous peoples as those which are to be found on the Upper Nile and in eastern Central Africa. It is not astonishing, therefore, to hear of a reported disturbance among the dervishes. The dervishes have passionately resented the gradual limitation of their circle of activity. They have been driven inland, and have lost the access to the Red Sea, which once gave them an open way to Arabia for the carrying on of the trade in slaves. Very naturally, the success of the Abyssinians has inspired them with the hope of being able to wrest from the Italians a port on the Red Sea, and so to resume their old-time relations with the farther East. The British interest in the question rises from the fact that without British protection Egypt would be constantly open to the inroads of these brave and vigorous peoples. The native Egyptian army would hardly be an obstacle in their path. Even the veteran English troops have found that it required the utmost steadiness of nerve to resist their tremendous and almost terrifying onslaughts. If the English were to withdraw from Egypt the dervishes would be in Cairo in the shortest possible time, and not only the European bondholders but all Egyptian interests would be at their mercy.

❀

It is not surprising, under these circumstances, that the English Government has decided to take time by the forelock. An Anglo-Egyptian expedition has been promptly arranged, the objective point of which is Dongola. The expedition probably has a double purpose; one to check at the outset a possible invasion of Egypt, and the other to render practical assistance to the Italians. It is known that Italy has been urging England to come to her assistance, and as such action on the part of England would aid every English interest, it is not improbable that this consideration has had something to do with the alacrity with which the expedition has been arranged. By making a diversion, the English will compel the dervishes to change their plans, and relieve the Italian Government at a time when it greatly needs aid. General Kitchener will command the expedition, which will be composed of twelve hundred British troops, with a large contingent of Egyptian troops. The Mahdi has a large force of dervishes at Dongola, which will probably be materially increased before the expedition gets within striking distance of that point. The Italians are in Kassala, and it is hoped to relieve that city by striking the Mahdists further to the north. This action on the part of the Government has the indorsement of the Conservatives and Liberal-Unionists; it will probably receive the approval of the Liberals; but it will be fiercely opposed and attacked by the Radicals. A vigorous discussion is likely to take place in the House of Commons. Meanwhile, this action greatly relieves the tension in Europe, not only by the assistance which it renders to the Italians at a critical point, but by the good feeling which it has aroused in Germany, whose interest in the Triple Alliance makes the condition of Italy a matter of great importance.

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The Cuban resolutions are still before the Senate, and the discussion upon them last week was mainly diverted into tangled debate on two side issues. One of these was

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the propriety of the conduct of the Spanish Minister, Señor de Lome, in answering through the newspapers the statements made by Senators derogatory to Spain, and in criticising the expressions used. It is probable that Señor de Lome did, in fact, overstep the line of diplomatic usage, and the offense he gave was only strengthened by the fact that most of his points were well taken. This discussion naturally led to the inquiry whether the Senate had in truth before it accurate information which justified it in adopting the assertions in the resolutions. Senator Sherman asserted that the Committee on Foreign Relations in framing the resolutions acted on confidential information from the State Department. Senator Wolcott demurred to being asked to vote on questions of fact on "testimony reposing in the breasts of the members of the Committee on Foreign Relations"—testimony which they could not divulge to the public and only to the Senate in executive session, and which the House, as it had no executive session, could not learn at all. After all, it was disclosed that the only communication to the Committee from the State Department had been a letter from Señor de Lome giving the Spanish side of the question. By this time the impression was growing stronger over the country that Congress would better obtain a full knowledge of the facts before passing on them. Senator Hoar exposed with great ability the folly of hasty action. The most elaborate speech of the week was by Senator Hill. He advocated the recognition of belligerency, but opposed the third resolution (that the United States "should be prepared to protect the legitimate interests of our citizens by intervention, if necessary") as being based on a low and purely commercial ground. Mr. Hill held that when the time for intervention came it should be for humanity's sake, and on the boldly stated sympathy of this Republic for a people striving to be free. The news of the week from Cuba shows that the insurgents are still holding their own. Another attempt to surround Maceo has utterly failed, and he is believed to be again in the province of Havana. The kind of warfare going on is shown by such dispatches as this: "Nine important towns have been laid in ruins, tobacco-houses have been burned, and a large portion of the tobacco districts is a waste." Skirmishes between the Spanish troops and the insurgents are frequent, but no general engagements of consequence are reported. The financial and commercial conditions of Cuba are pitiable, while Spain is accumulating a war debt which threatens to seriously embarrass her finances.

❀

More than one-half of the delegates thus far elected to the Republican National Convention have either been instructed to support ex-Governor McKinley or are known to favor him. According to present appearances, his nomination upon the first ballot can be prevented only by the presentation of "favorite sons" by the delegations of several States in which most of the voters are known to favor Mr. McKinley. Thus the Pennsylvania delegation is expected to present the name of Senator Quay, the Illinois delegation that of Senator Cullom, the Minnesota delegation that of Senator Davis, the Nebraska delegation that of ex-Senator Manderson. No one of these candidacies is taken very seriously, though we regret to see it stated by responsible papers in Pennsylvania that not a single Philadelphia paper, Republican or Democrat, would oppose Senator Quay if nominated. Senator Cullom's candidacy in Illinois is merely with the consent of Mr. McKinley's supporters. The popular enthusiasm is all for the Ohio candidate. In Minnesota the support of Senator Davis is even more perfunctory. The situation in Nebraska is best stated in ex-Senator Manderson's own words: "In my own State he [Major McKinley] can and is welcome to name his own personal friends as delegates. All that I ask is that the delegates from Nebraska have an opportunity to present my name, if by so doing they do not jeopardize Major McKinley's interests." If the Presidential candidate were to be nominated by a direct primary, there is no doubt that Mr. McKinley's vote would exceed all others combined. General Clarkson's widely quoted declaration that the strength of the "McKinley boom" has been systematically exaggerated by the press dispatches in no way holds good. There is, however, one declaration of General Clarkson's that does hold good, and that is that nominations are not made at National Conventions from popular enthusiasm. At the National Convention, he says, the votes of the doubtful States will be considered, and (he might have added) the advice of party managers will be listened to. The chief danger to Mr. McKinley's prospects is that the leading party managers, Platt, Quay, and Clarkson, are believed to be against him. Through the presentation of "favorite sons" at the North, and the election of uninstructed delegates from the South, it is still probable that the first ballot will not be decisive.

❀

There is, however, another danger to Mr. McKinley's prospects. Upon the currency question he occupies an intermediate position, and the temper of the country both in the extreme East and the extreme West is increasingly opposed to such a position. These two sections have thus far chosen but few delegates to St. Louis. If the Western delegations shall indorse Mr. McKinley, the chances are that the Eastern delegations will strenuously oppose him. The financial plank adopted by the Ohio Convention last week, though more conservative than the West is likely to tolerate, is received with marked dissatisfaction in the East. It reads as follows:

> "We contend for honest money; for a currency of gold, silver, and paper with which to measure our exchange, that shall be as sound as the Government and as untarnished as its honor; and to that end we favor bimetallism, and demand the use of both silver and gold as standard money, either in accordance with a ratio to be fixed by an international agreement—if that can be obtained—or under such restrictions and such provisions, to be determined by legislation, as will secure the maintenance of the parity of values of the two metals, so that the purchasing and debt-paying power of the dollar, whether of silver, gold, or paper, shall be at all times equal."

The New York "Tribune" urges with much force that this means the maintenance of the present standard; and possibly it would be satisfactory to those who oppose the further coinage of silver were Mr. McKinley's personal views equally satisfactory. But Mr. McKinley has shown in his public speeches that he knows what the word "bimetallism" means, and, while he has opposed the free coinage of silver at the old ratio, he has explicitly demanded the restoration of silver to the currency, in order to prevent the fall of prices occasioned by a monometallist policy. Those who deny most strenuously Mr. McKinley's political wisdom have never questioned his sincerity. It is probable that either Speaker Reed or Senator Allison would prove more acceptable to the extreme monometallist faction of the party, though both of these men have been severely criticised for their disposition to "trim" on the financial question. Senator Allison's candidacy, like Mr. McKinley's, was formally indorsed by the Republican Convention of his State last week. The Ohio platform upon the financial question has been denounced as a "straddle;" if so, that adopted in Iowa can only be characterized as a tight-rope performance. It reads as follows:

> "If the financial question is to be the issue, then Allison is the man first commended to the Nation by reason of his reputation for financial

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resourcefulness and constructiveness and soundness, a fact conspicuously recognized by the pressure of Presidents Garfield and Harrison upon him to take the portfolio of the Treasury in their respective Administrations. He has been favorable to a true bimetallism. He has at all times labored to maintain an abundant currency of gold, silver, and paper, made interconvertible and equal to the best currency of the commercial world."

A reputation for "financial resourcefulness and constructiveness" is certainly the crowning recommendation of a candidate, provided the people wish to abdicate their own functions and leave the issues of the National life and honor to be determined for them by the President.

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When the Kentucky Legislature met, it consisted of 68 Republicans, 68 Democrats, and 2 Populists. One of the Populists had been elected by a Republican-Populist coalition, and the other by a Democratic-Populist coalition, and each was in a degree bound to support the Senatorial candidate of the old party which had helped to elect him. All that kept the division from being exactly even was the desire of both Populists that Senator Blackburn should be re-elected because of his consistent advocacy of the free coinage of silver. Had the Democrats been able to unite upon Senator Blackburn, he might easily have been elected. But a dozen or more anti-silver Democrats, under the leadership of Senator Weissinger, of Louisville, refused to enter the party caucus when they found that Senator Blackburn was certain to be renominated. Therefore the balloting has gone on fruitlessly day after day, until now the session is about to close by constitutional limitation. The contest, except as it is within the Democratic party, has not been between sharply defined silver and anti-silver forces. Though the Republican State platform was explicit in favor of maintaining the gold standard, it is asserted that both of the successive Republican candidates for United States Senator have been very doubtful in their opposition to free coinage. Several of the Republican legislators are outspokenly for free coinage, and declare that they will support Senator Blackburn if party lines break down in an attempt to elect Secretary Carlisle. Altogether things were in a bad tangle even before the beginning of last week. Then they became further complicated through the death of Senator Weissinger, who was the backbone of the Democratic opposition to Senator Blackburn, and had with difficulty been able to prevent his election. When he died the Republicans in the House of Representatives decided a contested election case against a Democratic member, in spite of the fact that the Republican claimant had withdrawn from the contest. Then the Democratic Senate, in retaliation, expelled two Republican members, on the ground that they had held other offices at the time of their election and so were ineligible. When the time came for the joint session to ballot for United States Senator, Democrats objected to the presence of the expelled Republicans. Resort to violence, say the dispatches, was prevented only by the decision of the Lieutenant-Governor that the clerk of each House should call the roll of its members. The Republicans and the Republican-Populist refrained from voting, and thus a quorum was broken. The day following the Sheriff and the Mayor were present to preserve order, but further confusion prevailed until the Lieutenant-Governor ruled that the death and the expulsions would not lessen the number of votes necessary to elect a Senator. After this ruling the presence of the expelled Republicans was assented to by the Democrats. On Monday of this week Governor Bradley called out several companies of militia and placed the Capitol under military guard. No one was permitted by the soldiers to enter the Capitol without a permit from the Adjutant-General. This action of the Governor has been bitterly denounced by Democrats all over the State. At this distance we cannot judge of the provocation for the extreme course pursued by the Governor. But, whether necessary or not, the fact that the militia should have been called out to keep the peace in the Legislature is certainly a signal disgrace to the Commonwealth.

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On Sunday of last week a largely attended mass-meeting was held in Central Music Hall, Chicago, under the auspices of Hull House, to consider the failure of the Illinois factory law to suppress the evils of the sweat-shop. Mrs. Florence Kelley, a member of Hull House who has held the post of Factory Inspector, gave a discouraging picture of the present situation. The law, she said, had even failed to prevent the further growth of the sweating system. There were, she said, three hundred more sweaters than ever before. The failure of the law, she continued, was due to the action of the Illinois Supreme Court in declaring it unconstitutional to interfere with the "liberty" of women and children to work in shops more than eight hours a day. Instead, however, of urging the revision of the State Constitution, or of the State Supreme Court, or the passage of a moderate law, which the Court could not overthrow in the name of liberty without making it clear that it acted in the interest of slavery, Mrs. Kelley declared that the "only hope" lay in an "appeal to the National Congress." The measure whose passage she urged was the bill introduced by Representative Sulzer, of this city, placing a tax of $300 upon every clothing contractor or sweater, and requiring him to pay an additional $300 for every person to whom he sublet any part of his contract. This solution of the sweat-shop problem was generally indorsed by the other speakers. Assistant Factory Inspector Franey, of New York, urged that National legislation must be supplemented by State legislation, and both be supplemented by the insistence of buyers that goods shall bear the union label guaranteeing that they were made under decent conditions; but he also strongly urged the Sulzer Bill. Judge Tuley urged the organization of the working classes so that courts would not dare to break down laws in the interest of labor in ways so remarkable; but even he did not criticise the Sulzer Bill. The only criticism of it, we would judge from the long report in the Chicago "Times-Herald," came from Rabbi Levi, who expressed the fear that a tax on the manufacturer for each sub-contractor employed would merely decrease the number of contractors without materially lessening the amount of work done under sweat-shop conditions. The meeting ended with the adoption of a resolution calling upon the Congressmen from Illinois to further the passage of the Sulzer Bill. From one point of view the meeting was a most encouraging one. The great audience comprised many of the most influential citizens of Chicago, and the spirit shown promises the eventual banishment of the inhuman hours and unclean conditions of the modern sweat-shop. Nevertheless, the outcome of the meeting was disappointing. A law which leaves sweat-shop workers where they are, and merely reduces the number of contractors competing for their labor, is more likely to lessen wages than to lessen hours. An evil like the sweating system is to be put down only by widespread and persistent local efforts, such as Hull House has stood for. National legislation is to be looked upon as a final supplement to such efforts rather than a present substitute for them.

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The earnings of college-bred women, and the comparative payment of women and men for the same work, is the subject of an interesting portion of the last volume of the Massachusetts Labor Report. The Association of Collegiate

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Alumnæ undertook the investigation, and submitted a well-chosen list of questions to members in all parts of the country earning personal incomes. Over four hundred replies were received, teachers furnishing nearly two hundred, stenographers and librarians another hundred, and nurses, clerks, bookkeepers, and journalists a fourth hundred. The remaining replies came from almost as many different occupations as individuals. Of those reporting only six received less than $25 a month, and four received more than $200. Three-fourths of all received between $50 and $100 a month. The average earnings reported were approximately $70 a month, or more than two-thirds as much as the average salary of a Congregational minister. Much less than half of these college women aided in the support of others beside themselves. Regarding the relative pay of men and women only two hundred and fifty made reply. Of these, one hundred and fifty said that men received more pay than women for the grade of work in which they were employed; ninety-five, that both received the same pay; and five, that men received less than women.

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It was in teaching that the clearest instances were given of different payment for men and women for the same work. One teacher told of a high school of this city in which she is employed, which paid the woman having charge of the girls' department from $500 to $700 less than the man having charge of the boys' department, although the girl pupils were three times as numerous as the boy pupils. Another teacher described a school in which a man was paid more for presiding over a division which was always out of order than a woman was paid for presiding over a division which was always in order. In this case, by mutual consent, the man and woman changed divisions, and order followed the woman. "But," says the correspondent, "the wages were not reversed." In such cases as this, the custom of society, the disposition of men to demand more, and the willingness of women to accept less, were assigned as the reasons why men were better paid than women. But the other reasons were clearly recognized in the correspondence. The following are typical answers:

"Only a small percentage of women have any ambition to conduct business for themselves. The lack of this desire soon makes machines and drudges of many clever persons."

"There are not enough women qualified to compete with men in the higher lines of teaching and supervision to command the same confidence in them as a class."

"A woman's work is often inferior to a man's in the same grade, because she is apt to take up work as a temporary necessity. She therefore does not feel that desire to learn her profession thoroughly that a man feels."

"The small number of occupations open a few years ago, and the still smaller number considered refined, made tremendous competition for all those positions which could be filled by a woman having little special training."

"In many cases women undoubtedly do as good work as men, and often better, but the fact can never be overlooked that permanency in a position is of great value to an employer. In a woman's case she frequently gives up her occupation just as she becomes most proficient."

"In the majority of cases women are paid less than men for what seems to be the same work, but men in the same positions are worth more to their employers for the reason that any employer is free to call upon a man for any extra work. For instance, in a railroad position, such as mine, a man could be called upon at few hours' notice to take a long trip, possibly traveling on freight trains, would go to the bank in the worst of weather, etc. But what employer would call on a woman to do these things?"

Nearly one-third of the women answering the question found that differences in physical or mental ability caused the difference in pay for men and women; half the remainder attributed the cause to the excessive competition for the positions which women would willingly take, and the remaining third attributed it to custom. As these three forces are about equally at work, the letters give a remarkably just review of the whole subject.

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If the New York "Tribune" is correct in its interpretation of the ultimate purpose of Senator Ellsworth's bill to transfer the control of the Niagara Reservation to the Fisheries, Game, and Forest Commission, the attention of the people ought to be directed to this measure, and every endeavor made to prevent its adoption. The bill means, in the judgment of the New York "Tribune," an attempt to put a little more patronage in the hands of Mr. Platt, and also to serve the interests of those who would like to use the Reservation for their own purposes. After a long struggle the control of Niagara Falls was put in the hands of a Commission, and this seemed to insure its permanent preservation from any possible defacement. This Commission has heretofore been made up of three Democrats and five Republicans, and the question of politics has never come up in connection with it. If Senator Ellsworth's bill becomes a law, it will transfer the appointment of the officers and employees of the Commission to the Board of Fisheries, Game, and Forest, and will place the entire personnel of the Reservation Commission entirely in the hands of the gentlemen who make up this Board. Moreover, the Reservation Commission have from the start maintained a vigilant fight against all kinds of projected enterprises involving encroachment upon the Reservation grounds. So far the grounds have been kept intact. Now an attempt is made, by the interests which have so far been successfully resisted, to secure by indirection that which they have failed to secure by direct approach. It is of the highest importance that machine politics should not advance a single inch beyond their present limits, and it is also of the highest importance that Niagara Falls should be kept intact from further encroachment. These two results are worth securing at a considerable expenditure of money, and Senator Ellsworth's argument for the change, which he proposes on the ground that it would save money, will not commend itself as being either sound or sincere.

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Not long ago the Rev. Bayard Hale gave an account in the "Forum" of a number of church entertainments that were fitted to justify the sneers of scoffers and to bring religion into disrepute. Another entertainment well adapted to work similar harm is reported by the Chicago papers to have been held in Plymouth Church, Chicago, on Saturday last in aid of the Illinois Training-School for Boys and the Visiting Nurses' Association. It was what was called "The Midget Wedding," participated in by "children under seven years of age and all of them members of the Plymouth Sunday-School." A little boy and girl were "united in mock ceremony." Another little boy, we are told by the Chicago "Times-Herald," "had the rôle of officiating clergyman." We are told, further, that "the entertainment was such a success that it will be repeated at the Woodlawn Park Club." Could children be more effectively taught to regard one of the most important and solemn sacraments of the Church in the light of an amusing show? It seems incredible that the church could have been so oblivious to the profanation of such an entertainment as to permit it. A "mock communion" could hardly be more repugnant to people with right feelings and ideas as to the solemn significance of the ceremony. How is marriage to hold the high and sacred position that belongs to it when little children—who, of all persons, should be most carefully taught on the subject—are permitted to burlesque it as a form of popular entertainment? No charity, however pressing its needs, can justify such sacrilege as this Midget Wedding, if correctly reported.

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The Raines Bill

The Raines Bill passed the New York Assembly last week, amid scenes of considerable disorder. A powerful lobby of liquor-dealers had been at work against it for days, and several city Republicans joined the Democrats in a fierce fight against it. As it was a tax measure, the presence of three-fifths of the Assembly was requisite to a quorum. When the roll was called for absentees, the Democrats at first refused to vote, and when the Speaker ordered the Clerk to record as present those who were present, they started in a body for the door. Thereupon the Speaker ordered the doors to be closed, and the presence of the quorum to be maintained. When the motion to close the debate was put, "every Democrat," say the dispatches, "left his seat and began yelling." The confusion that disgraced the Assembly was peculiarly the creation of the members opposed to the bill. The measure was finally carried by a vote of 84 to 59. Its main provisions have been summarized as follows: The bill—

Abolishes all excise boards.

Orders a license to issue to any one who will pay the tax, provided the applicant has not been convicted of crime.

Raises the cost of saloon, hotel, and restaurant licenses in New York City to $800 from $250.

Taxes Brooklyn saloons $650, and those of smaller places from $100 to $500 each.

Imposes the license fee upon all clubs, and puts them under the same restrictions as saloons regarding prohibitive hours.

Divides the license fees between the State and county in the ratio of 1 to 2.

Permits local option in small towns, but denies it to cities.

Provides that no new license shall be granted to any saloon within 200 feet of a school or church, or within 200 feet of residences, without the written consent of two-thirds of the owners thereof.

Provides for revoking licenses on application to the courts by individual complainants.

Provides that any person who forfeits his license or violates the excise law shall not have another license within five years.

Requires that saloon blinds shall be drawn and the interior clearly exposed to view from outside during closed hours.

Forbids "free lunches" in licensed saloons.

Forbids restaurants to serve drinks with meals on Sunday.

Forbids apartment hotels to serve drinks to guests in their rooms week-days or Sundays.

Imposes six months to one year imprisonment and a fine of twice the regular license fee upon any one found guilty of selling liquor without a license.

This is not an ideal measure. The machinery created for its execution may be used for partisan purposes. Nevertheless it is a great improvement on the present system. And for the following reasons:

It abolishes the Excise Boards, with their political and personal favoritism.

It reduces the number of saloons by raising the tax upon them.

In so far as it permits local option, it makes possible local prohibition—the only prohibition that is either practicable or just.

It protects residential portions of our cities from new saloons far more effectively than the license system did or could.

It gives a power of enforcing the law to individual complainants.

It makes illegal selling more difficult and dangerous.

The work of enforcing the law and collecting the seven or eight million dollars of revenue expected therefrom is made the duty of a State Commissioner of Excise, with a force of about one hundred assistants and special agents. We hope that Governor Morton will sign the bill, and will place at the head of the State agency a man who will select his assistants and administer the law as a servant of the public and not as a servant of a party. In that case, the power of the saloon in politics will have received a most serious blow. We do not expect to get rid of the saloon in politics until we get rid of the saloon, but a single State agency with no power except to enforce an easily enforceable law is a far less dangerous source of political corruption than the hundred local Boards now having almost absolute power of enrichment or impoverishment over every saloon-keeper in the State.

Returning Reason

The multiplying indications of a return of the United States Senate to the habits of a deliberative body, after so many weeks of precipitate action on important questions, ought to be the occasion of profound gratitude. For weeks past it has seemed as if nothing but providential oversight could preserve the country from some disastrous complication. Congress has shown a recklessness and rancor of spirit, a tendency towards violent action, which has given the whole country reason to feel that its destinies were no longer shaped by intelligence, but were blown about by winds of passion. There never was a greater confusion of ideas with regard to what constitutes a true American policy—dignified, original, high-minded—than has been shown during the past winter. Those who have visited Washington during the past few weeks and gotten into the atmosphere of Congress have been astonished at the violence of feeling, and mortified by the cowardice of those who, differing with the majority, have nevertheless remained until within the past few days silent, abrogating their functions as National leaders, and surrendering themselves to what they incorrectly believed to be the current of National opinion. Washington is, of all places in the country, the least likely to know what public opinion is. It has apparently been the impression in that city that the whole country was marching about like an angry boy with a chip on his shoulder, desirous of insulting and fighting everybody with whom it could pick a quarrel. Congress is now finding out that the country does not approve of this attitude. It believes in clear and definite maintenance of American rights, but it believes in dealing with important and complicated questions like rational men and not like angry boys.

If Congress possesses reflective powers, it must be humiliated by the general feeling which now exists with reference to its expressions, both in this country and in Europe. Abroad it is assumed that the passionate utterances on foreign questions by the members of either House do not mean anything—that they are necessarily insincere. It is therefore the habit to discount all Congressional expression, to explain it by the fact that this is the Presidential year. Undoubtedly this fact goes a long way to explain a great deal of the general truculence of the session. The people do not believe that Congress has been in earnest. There has been a singular irritability manifested ever since the session opened, which is to be explained by the fact that political issues and parties are so confused that many members of Congress do not know exactly what their political future is to be. Neither party has been able to draw its lines rigidly. Both parties are threatened by internal dissensions, and there is more uncertainty in the political future than at any time since the Civil War. This uncertainty and difference of opinion within party ranks have bred general suspicion and universal irritability. Moreover, the loose and unpatriotic talk about American principles and the American flag which has been in the air for the last two or three years has borne its fruit in what might be called an explosive condition of opinion in some sections

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of the country. Those newspapers which have formed the habit of talking about foreign countries as if they were all the enemies of the United States, and as if to be a true American involved hatred of everything French, English, German, Italian, or Spanish, have had the opportunity during the past few weeks of judging of the quality of their teaching by its fruits. It is to be hoped that they are satisfied. Never, surely, did a great nation through its representatives betray more weakness of temper and less power of impressive and weighty action.

These two causes have been further complicated by the fact that this is the Presidential year. In the general uncertainty about domestic questions, the confessed inability to deal with the currency question, the absolute failure so far of either party to define itself on that question, and the hopeless groping about for something definite to stand on, the members of Congress have rushed pell-mell through any door of escape into a foreign field. The result has been that both parties have outdone each other in an attempt to take the most extreme positions and use the most violent language, and Congress, without regard to party lines, has endeavored to outbid the President. It is to be hoped that this phase of contemporary political life is now ended. The Jingo powder has been burned. The speeches against effete Europe and tyrannical monarchies have now been made. The Senate has apparently gone back to its old-time attitude of a reasoning body, with the desire, not to bluster, but to ascertain facts according to rational custom. The ghost of Jingoism, which is the merest shadow of a real American feeling, will flit about the political field for the coming year, but it will be introduced for campaign purposes exclusively, and after the campaign is over it will go into the limbo of ghosts that have served their day and done their work.

A Lenten Thought

The Decline of Family Prayer

A veteran missionary was once asked, on his return from the Orient, what sign of change during his ten years' absence most impressed him. He replied, "The decline of family worship in the Christian homes where I am a guest." A contrast of this sort among Unitarians between the present and the preceding generation has recently been noted in the "Christian Register." It is not limited to them, and is an increasing contrast. Not only is the morning family worship omitted, but the blessing at the table also. Some theory of causes is likely to come first to mind, but a more important matter is the consideration of effects. It is a well-established psychological principle that expression has a stimulating reaction upon feeling, and that the life of feeling so depends on the stimulus of this reaction that if it be restrained the feeling declines. Moreover, while religion is essentially personal between each individual and God, religious feeling cannot be satisfied without social expression, since we are essentially social persons. Neither is the individual the social unit, but the family is the integer, and the individual but a fraction. The decadence of family worship is not only the impoverishment of social religious feeling, but it is the promotion of the excessive individualism from which in our times both the family and the community suffer.

Many can remember when evening as well as morning prayer was the rule in religious families. Social engagements and late hours have altogether driven out the evening prayer, and early trains to business now threaten to exclude the morning prayer. But to maintain the spirit of religion apart from its form is a hope without warrant from experience. There are, no doubt, a few

> "Whose faith has center everywhere,
> Nor cares to fix itself to form."

It is otherwise with most of us. It is otherwise in every family where there are children. A religious spirit cannot grow, neither can it sustain itself, except at a "poor dying rate," apart from embodiment in outward expression. So long as a faithful life in purity of heart depends on the habitual realization of the presence of God and our filial relation to him, so long is the daily acknowledgment of this at the family altar indispensable for those who would not only make their daily calling a divine service but teach their children to do so. What is the quarter-hour that one should grudge it for this? "Prayer and provender hinder no man." Time is given to fit the outer man for his daily going forth into the world, but the inner man is no less needy. Let not this Lenten season pass without the revival of household worship in many a family where it has ceased.

Suggestions to Speakers

There is a notable tendency in this country to length of speech; a tendency upon which Major M. H. Bright comments forcibly in another column. It is said of one of the gentlemen mentioned by Mr. Bright that he never on any occasion speaks for a shorter time than one hour. It was said of a speech to which Mr. Bright also refers that it began exactly thirty-five minutes after the speaker commenced to talk. The disaster at the recent Presbyterian missionary rally in this city illustrates a kind of catastrophe which is continually befalling audiences in all parts of the country. A native Chinese missionary not long ago prefaced a brief address, which he had been invited to make, by the statement that the Chinese have no sense of time, and then proceeded to prove it by talking one hour and fifty-five minutes! The feeling is growing among the vast mass of listeners, who have uncomplainingly suffered these many years, that it is high time to take some protective measures. There is a feeling that speakers ought to be classified with reference to responsibility in the matter of time. Some men ought to be marked "dangerous," many more "extra-hazardous." An audience ought to be warned in advance when it is to be exposed to a recital of all past history as a preliminary to a ten minutes' talk on asphalt pavements. In the last century there was a certain member of the House of Lords who always recited the entire history of England when he rose to speak. The Minister who was on guard in the Upper House was in the habit of improving these occasions by making up for lost sleep, some gentleman being charged with the duty of awakening him when the subject was really reached. On one occasion the Minister was thus aroused from particularly needed rest, opened his eyes, listened a minute, and turned indignantly to the friend at his side with the exclamation, "You have awakened me a century too soon!" It would be a sensible arrangement if speakers who employ the "historical introduction" would come to a good understanding with their audiences by saying at the start, "I am about to begin, and shall reach my subject in thirty-eight minutes." The audience could then quietly drop off into slumber and give the speaker a fresh mind and willing heart when he reached his theme. Another and perhaps a better way would be to print the introduction and have it distributed at the door.

In the present anarchic condition of mind and habit on this subject distinct breaches of good manners sometimes occur. Gentlemen who have been asked to talk ten min-

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utes are sometimes irreverently reminded of this fact at the end of an hour and a half. Dr. Edward Everett Hale says that he has a lecture on "Sleep," with illustrations by the audience! Audiences sometimes furnish this particular kind of illustration for subjects which have no relation to it. In the hope of reaching a better state of things, we venture to make a few practical suggestions to speakers:

I. Assume that your audience knows something, and do not endeavor to pour all knowledge into it on every occasion.

II. If you are invited to speak for fifteen minutes, leave out your introduction and confine yourself to the subject. If invited to talk ten minutes at the Chamber of Commerce dinner, do not recount the entire history of commerce since the days of Tyre and Sidon.

III. When others are to follow, try to remember that to appropriate their time is to be guilty of theft. "Thou shalt not steal" ought to be written over every platform and public dinner table.

IV. Never forget that your audience is mortal; it is perishable by its very nature, and time flies on winged feet! Respect its weakness in those moments when you feel most proudly your own ability to go on forever. A delicate forbearance is a beautiful quality in one given to public address.

And, finally, one word to chairmen and presiding officers: You are the custodians of the object for which a meeting is called, and you are bound to guard your meeting from failure, and protect your audience from the ravages of limitless speech. Therefore, when a speaker is guilty of the gross discourtesy of exceeding his time and begins to steal from his fellow, RING HIM DOWN. Such a speaker has put himself outside the pale of forbearance. Your duty is to your audience. Ring him down, and you will sound a bell that will go pealing across the continent and bring hope to a sorely tried people. Who will lead this great reform?

Put Yourself in His Place

The minister who means to do anything for his fellow-men must put himself in their place. He must understand them if he would help them. He cannot save the drowning man by throwing a rope to him. He must jump in after him. He must either have had the same temptations or must have imagination enough to comprehend the temptations. He must not be so saintly as to be unsympathetic, nor so much a student as to be a recluse.

He who would help a man struggling with his appetite must either have had a similar struggle or be able to enter into it without having had it. If it seems to him contemptible to be mastered by the appetite, if self-indulgence is simply despicable, if he has no appreciation of the awful power of a well-nigh irresistible craving for drink, if the victim of the alcoholic habit is an enigmatical monstrosity to him, he lacks the first requisite for rescue work. He is unequipped. Let him not pride himself on his purity; let him rather lament his soul-narrowness. By personal acquaintance with men of animal nature, by open-mindedness, by cultivation of imagination through literature, let him supply his own defect.

If he has no intellectual difficulties with the dogmas of religion, he can do nothing to help those who have. The man who never doubts is powerless to help a doubting age, unless he has an imagination so sympathetic that he can share the doubts of others without himself doubting. This constitutes the fatal defect of the traditionalist. If he has come to traditional theology as Newman did, by treading a pathway of doubts, he may minister to the skeptical. But if he has inherited the traditional faith without questioning, he can be of no help to questioners, unless he learns how to abandon for the moment, as it were, his inheritance, and put himself in the skeptic's place. The unbeliever's difficulties must be difficulties to him, or he can do nothing toward removing them. If he would lead others through the darkness, he must go out into the darkness. He cannot stay in his own well-lighted room and shout condemnation to the wayfarers outside, and expect to do any good by the process.

This is one reason why the Church does not reach the wage-earning class more effectively. It is not the only reason—but it is one reason. There is a great rift in the community, with employers on one side and "hands" on the other. And the ministers almost uniformly come from the first class, and know nothing sympathetically about the second. They do not know the real or fancied grievances, the convictions or the prejudices, the knowledge or the ignorances, the virtues or the vices, of the wage-earning class. And that they do not know is made very apparent when they venture timidly to deal with the labor question. If the minister wishes to reach the workingman, he must put himself in the workingman's place. He must either get acquainted with him by direct personal conference, or he must get his books and papers and read them—not critically, but sympathetically. Even if the workingmen were wholly wrong in their contentions—and they are not—this would still be true. We must diagnose a disease before we can cure it.

What makes Christ a Saviour is that he put himself in our place. For us and our salvation he came down to earth. He was tempted in all points like as we are. He knew the stress and strain of life—its burdens, its sorrows, its poverty, its limitations, its struggles. The minister must follow his Master. The critical spirit is fatal to the pastor. He must, above everything else, be receptive. He must see the good in evil, the truth in error, the better side in all men. He must not be so certain, and with such a kind of certitude, that he cannot entertain other men's difficulties; nor so good, and with such a kind of goodness, that he cannot sympathetically understand other men's temptations and falls. Congregations will not hear a minister who preaches to them across a chasm. He must stand at their side. He must say, not "you," but "we." The true prophet comes from the people, belongs to the people, is one of the people.

The "Congregationalist" commemorates its eightieth birthday by an exceedingly interesting résumé of the general progress which has been made during its own lifetime along some of the most important lines of human endeavor. It prints on its cover a facsimile of a copy of the Boston "Recorder" of 1816, thus affording its readers an opportunity of comparing the "Congregationalist" of to-day with the "Congregationalist" of eighty years ago. The comparison brings out very clearly the progress which religious journalism has made, and which is as well illustrated in the "Congregationalist" as in any other paper of its class in the country. The progress is discoverable in every department of the paper; in its mechanical make-up, its intellectual quality, its attitude toward other religious bodies, and its general interpretation of Christianity. Whatever causes for discouragement there may be in other directions, the growth of the religious spirit in breadth of vision and in practical application to the affairs of life and the relations of men is full of encouragement. Newspapers, like men, are constantly changing their relative positions, and there has been a notable readjustment of values in religious journalism in the last ten years. Among the small group of journals which have rightly interpreted the signs of the times, and have broadened their scope with the broadening of life, the "Congregationalist" holds a foremost place.

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The Bible and the Child[1]

The Higher Criticism and the Teaching of the Young

By the Very Rev. F. W. Farrar, D.D.
Dean of Canterbury

THE Editor asks me to say a few words upon a subject of real and urgent importance—"the right way of presenting the Bible to the young in the light of the Higher Criticism." I gladly accede to his request, because an unwise or unfaithful way of dealing with the facts forced upon us by the advance of knowledge may be prolific of deplorable results.

The change of view respecting the Bible which has marked the advancing knowledge and more earnest studies of this generation is only the culmination of the discovery that there were different documents in the Book of Genesis—a discovery first published by the physician Jean Astruc, in 1753. There are *three* widely divergent ways of dealing with these results of deep research, each of which is almost equally dangerous to the faith of the rising generation.

1. Parents and teachers may go on inculcating dogmas about the Bible and methods of dealing with it which have long become impossible to those who have really tried to follow the manifold discoveries of modern inquiry with perfectly open and unbiased minds. There are a certain number of persons who, when their minds have become stereotyped in foregone conclusions, are simply *incapable* of grasping new truths. They become obstructives, and not infrequently bigoted and furious obstructives. As convinced as the Pope of their own personal infallibility, their attitude towards those who see that the old views are no longer tenable is an attitude of anger and alarm. This is the usual temper of the *odium theologicum*. It would, if it could, grasp the thumbscrew and the rack of mediæval inquisitors, and would, in the last resource, hand over all opponents to the scaffold or the stake. Those whose intellects have thus been petrified by custom and advancing years are of all others the most hopeless to deal with. They have made themselves incapable of fair and rational examination of the truths which they impugn. They think that they can, by mere assertion, overthrow results arrived at by the lifelong research of the ablest scholars, while they have not given a day's serious or impartial study to them. They fancy that even the ignorant, if only they be what is called "orthodox," are justified in frantic denunciation of men more truthful and incomparably more able than themselves. Off-hand dogmatists of this stamp, who usually abound among professional religionists, think that they can refute any number of scholars, however profound and however pious, if only they shout "Infidel!" with sufficient violence. But, as the holy Bishop Ken says:

> The *older* error is, it is the worse;
> Continuation may provoke a curse.
> If the Dark Age obscured our fathers' sight,
> Must, then, some shut their eyes against the Light?

If there were no opposition to critical inquiry, except what is of this crude kind, it would hardly be deserving of any notice, but might be passed over with silent disdain. There are, however, many true and tender souls, incapable of severe studies, and wedded to beliefs which they have identified with their holiest hours, who are too old or too fixed in opinion to make progress, and who, from honest dread lest they should be dragged into doubt respecting views dear to them as life, cannot get rid of the belief that there is something "wicked" in free inquiry. Like Cardinal Newman, they think it their duty to treat their reason as though it were a dangerous wild beast to be beaten back with a bar of iron. Ought they not to bear in mind the warning of the great Bishop Butler that our reason is the *only* faculty we possess by which we can judge of *anything*, even of Revelation *itself*?

Besides this large class of Christian people, there are always some who, with the same temper of mind, but with more ability and knowledge, are ready to supply masses of tortuous "harmony" and casuistically plausible conjecture, which may give a semblable possibility to the old views. The impossible and dreary nature of the defense serves to deepen in other minds the conviction that the cause which needs *such* arguments is lost. I can only say, in my own case, that when, more than forty years ago, I came to the conclusion that the Book of Daniel, as we now have it, could not have seen the light before the age of the Maccabees, my conclusion was indefinitely strengthened by reading Dr. Pusey's treatise in defense of its genuineness and authenticity.

We cannot greatly respect the possibly pious but obstinate and illiterate priest who, having been accustomed to read the impossible word "*mumpsimus*" to his congregation, on being corrected indignantly grumbled that he was not going to give up "his old '*mumpsimus*' for their new '*sumpsimus*.'" But every one should be a little ashamed and afraid to be of those who are the last to give up their adherence to opinions which have long become naturally obsolete. "There is nothing so revolutionary," said Dr. Arnold, "because there is nothing so unnatural and convulsive, as the strain to keep things fixed, when all the world is, by the very law of its creation, in eternal progress, and the course of all the evils in the world may be traced to that natural but most deadly error of human indolence and corruption, that it is our duty to preserve and not to improve." A study of the past shows us that it has been one of the chief duties of each age in succession to cast off the slough of old ignorance. The advance of knowledge is a direct work of God's revealing power. "God shows all things in the slow light of their ripening;" and since the light of all certain knowledge which comes to us from the long results of time is light from heaven, how can it lead us astray?

This, at any rate, is certain, that if children are still taught to regard as articles of their religious belief opinions about the inerrancy, universal equal sacredness, verbal dictation, or supernatural infallibility of *all* that is contained between the covers of the sixty-six books which we call the Bible, the faith of those children, if they develop any intelligent capacity or openness of mind hereafter, is destined to undergo a rude and wholly needless shock, in which it will be fortunate if much of their religion does not go by the board. Some of those Books of Scripture are separated from others by the interspace of a thousand years. They represent the fragmentary survival of Hebrew literature. They stand on very different levels of value, and even of morality. Read for centuries in an otiose, perfunctory, slavish, and superstitious manner, they have often been so egregiously misunderstood that many entire systems of interpretation—which were believed in for generations, and which fill countless folios now consigned to a happy oblivion—are clearly proved to have been utterly baseless and egregiously false. Colossal usurpations, of deadly import to the human race, have been built, like inverted pyramids, on the narrow apex of a single misinterpreted text. From the days of Origen (A.D. 253) to those of Nicholas of Syra (A.D. 1340) the whole science of exegesis was stultified by non-natural attempts to read into all Scripture a fourfold sense (literal, allegorical, mystical, spiritual), much of which was as absurd as the Jewish Cabbala.

The old forms of allegorical interpretation which, from the days of Philo to those of Bishop Wordsworth, once crowded enormous commentaries with useless irrelevance,

[1] Under this title The Outlook will publish a short series of articles by English and American clergymen of high reputation as writers and thinkers. Announcement of the names of the authors of future articles will be made shortly.

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would be simply laughed at if they were offered to us in these days as though they possessed any validity.

For I see that through the ages one increasing purpose runs,
And the thoughts of men are widened by the process of the suns.

Of all ways of dealing with "the Higher Criticism," none is more futile, and none will more certainly bring its own Nemesis, than that which thinks it sufficient to brand its followers with charges of willful faithlessness, and to crush them with impotent anathemas, which will only rebound upon the heads of those who utter them.

2. Another way, equally common among ignorant and incompetent controversialists of the opposite extreme, is to talk as if the Higher Criticism had robbed the Bible of all value, and had shown it to be a mass of falsity and imposture. Here again it requires some knowledge of language, of literature, of history, of national idiosyncrasies, to be even capable of estimating the real nature of a result arrived at. Ignorant and irreverent attempts to discredit and vilify the Bible are even more egregiously illiterate than the idle super-exaltation which would turn it into a fetish or an amulet.

Let me give an instance or two.

The immense majority of scholars of name and acknowledged competence in England and Europe have now been led to form an irresistible conclusion that the Book of Daniel was not written, and could not have been written, in its present form by the prophet Daniel, B.C. 534, but that it can have been written only, as we now have it, in the days of Antiochus Epiphanes, about B.C. 164, and that the object of the pious and patriotic author was to inspirit his desponding countrymen by splendid specimens of that lofty moral fiction which was always common among the Jews after the Exile, and was known as "the Haggadah." So clearly is this proven to most critics that they willingly suffer the attempted refutation of their views, which are often very insolent as well as very futile, to sink to the ground under the weight of their own inadequacy. Even Delitzsch, a truly learned man, and "orthodox" by every instinct of his mind, after vainly trying to hold out against modern conclusions, found the love of truth too strong within him to admit of his continuing to resist arguments to which he felt that he could furnish no valid answer. Those who understand the Bible aright find the intelligent faith cleared and strengthened by better knowledge of the books which they reverence; but some ignorant skeptic gets hold of this conclusion about the age of the Book of Daniel, and declares to gaping audiences that scholars and divines regard the book as no longer sacred, but as an unblushing fable and an impudent forgery. He does not tell his ill-educated hearers that among those who find the critical conclusion so irrefragable as not to require any further argument have been found some of the ablest and most instructive commentators on the book, and that only by reading it in the light of its true date is it possible for us fully to grasp the bearing of its moral and spiritual lessons. Still less does he see that when he talks of "falsity" and "forgery" he is using idle misjudgments and anachronisms, which only reveal his own incompetence to understand the correct significance of literary problems. He is judging the methods and views of the second century before Christ by the literary standards and habits of the nineteenth century after Christ.

Or let us take the case of the Pentateuch. Those who now regard it as a matter of demonstration that, in its present form, it embodies the handiwork of at least four different writers, and that it contains at least three varying strata of legislation, do not, on that account, lose one essential element of its moral greatness and religious teaching. One case may illustrate this. In the Book of Leviticus[1] a large space is occupied by the arrangements and ceremonies of the Day of Atonement, and the way of dealing with the scapegoats, and now it is known to all students that, except in the Book of Leviticus, there is not so much as the dimmest trace of any observance of the Day of Atonement, not even in passages where, by every law of literature and psychology, we should have thought it most certain that such allusions would be found—not even, for instance, in the account of Hezekiah's or Josiah's Reformations, not even in the elaborate Levitism of the Book of Ezekiel,[1] not even in the reorganization of Judaism in the days of Ezra and Nehemiah. It is said that this is a mere *argumentum e silentio;* and they must indeed be easily convinced who accept that phrase as an adequate reply. Is it, then, nothing that what would not naturally have been regarded as a *central* ordinance of religion, and as the unique day of the religious year, should not so much as once be alluded to in the entire religious literature of the nation, and that the *first* allusion to the only instituted fast-day in the Jewish year should be in an Apocryphal Book—Ecclesiasticus—in the third or second century before Christ? It is, to me, almost humiliating to see on what slight straws of a mere phrase many will be content to rest the weight of great conclusions. Would any one be able to persuade us that the festivals of Christmas and Easter had been from the early days among the most sacred of Christian festivals, if not a trace of them, not an allusion to them, were to be found in a thousand years of Christian literature? On this ground, then, *alone*, is it not inevitable that many should be led to doubt whether the Day of Atonement can be proved to have been originally of Mosaic origin? And how much more if that inference is strengthened by many quite different, yet converging, lines of argument, all tending to the same conclusion? But, supposing that we are unable to resist this inference, in what single respect does it weaken our sense of the deep and blessed symbolism enshrined in the ordinances of that unique day in the Jewish year? Is one moral or spiritual lesson about the exceeding sinfulness of transgression, and the mercy of God, and the gracious revelation of God's forgiveness of sins to the sincerely penitent, in any way weakened or dimmed by holding that the institution of the scapegoats and the blood of sprinkling originated at a later rather than at an earlier date? Is the light of revelation granted to mankind only in intermittent flashes at intervals of millenniums? Or, rather, is the Spirit of Man the candle of the Lord, and is there a Light that lighteth every man that is born into the world?

3. There is a third way of treating the Higher Criticism—even more common than either of the other ways, less unwise, perhaps, but still undesirable. It is simply to ignore all critical results. This, however, is not so easy, and at the best it is but the ostrich policy which tries to bury its head in the sand in order to escape its pursuers. Modern discoveries are already beginning to be recognized in books written for the use of the young which are indispensable to the Biblical teacher. If children are left unaware that the views of those most competent to represent their generation are widely different from those which were all but universal in the days of their grandfathers, the discovery will certainly come to them later on, and may come so suddenly as to imperil their faith. If overgrowths of alien ivy are suffered to become too dense and vigorous, and to thrust their fibers into the interstices of every stone, then, when it is necessary to tear them away, it is often found that they have seriously injured the stability of the building which they were originally intended to adorn; have too long been suffered to injure and enshroud. If we would save the building from destruction and decay, we must cut away the ivy directly we begin to perceive how injurious may be its effects.

If, then, the methods (1) of denunciation, (2) of exaggerated misapplication, and (3) of silent ignoring be unwise, what *should* be the attitude of parents and teachers to the Higher Criticism? It has always been my humble endeavor to speak without any subterfuge and with perfect plainness, and though space forbids me from developing the subject here, I hope that the following brief remarks and aphorisms may be found serviceable by the thoughtful and the sincere.

I. We should be profoundly and unswervingly *truthful.* We ought never to practice that *falsitas dispersatura*, that "economy of truth," which found favor among some of the

[1] Lev. xv.

[1] I Kings viii., 27 seq.; Ezek. xiv., 18–20; Zech. vii., viii.; Ezra iii., 1, 6; Neh. viii., 13–17.

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Fathers, and has often been an avowed principle of action in the Church of Rome. Truth is too sacred a thing to admit of manipulations or juggling. Traditionalism, or professionalism, or self-interest should never for a moment be suffered to obscure our sense of its eternal obligation. We are not bound to teach children all we know, but we are most solemnly bound not to teach them anything which we feel to be doubtful as though it were certain, and still more are we bound not to teach them anything of which we ourselves begin to suspect the reality.

II. Into a vast part of our teaching, by far the largest and most important part of it, no question of the Higher Criticism enters at all. The object of the best and most sacred Bible teaching is to form the character, not to store the intellect. It is moral; it is spiritual; it has to do with things eternal; it far transcends all minor questions of the date or historicity of the books in which it is enshrined. Does a child fail to grasp the meaning of the parables of Christ though he is told that these are not necessarily founded on real incidents, but are "tales with a purpose"? Why, then, should it be different with the stories, say, of Balaam or of Jonah? There is a remarkable book by Dr. H. Oort, written in Dutch by a pupil of the great Professor Kuenen and under his supervision, called 'The Bible for the Young.' It has been translated into English, and goes much further, on many points, than I should myself go; but it is a learned and most interesting book, and it demonstrates that there need be no evaporation of one of the best lessons of Scripture even in the hands of teachers who are advanced votaries of the Higher Criticism. Not even the most timid need make a bugbear of recent results. They become harmful to the cause of "sound learning and religious education" only when they are glaringly misused by their adherents or by their antagonists.

III. The manner in which the Higher Criticism has slowly and surely made its victorious progress, in spite of the most determined and exacerbated opposition, is a strong argument in its favor. It is exactly analogous to the way in which the truths of astronomy and of geology have triumphed over universal opposition. They were once anathematized as "infidel;" they are now accepted as axiomatic. I cannot name a single student or professor of any eminence in Great Britain who does not accept, with more or less modification, the main conclusions of the German school of critics. In Germany itself, the land of laborious and devoted study, there are scores of learned professors, and among their entire number there is said to be only one—and he a man of no name—who clings to the old "*mumpsimus*." Truth is great, and will prevail.

IV. Our knowledge of Scripture will not remain stationary now any more than it has done in the past. On the contrary, there never was an age in which we were more likely to be led to new truths of interpretation than this. For in this age the increase of all sources of information has been unprecedented, and we can now read the Bible in the light of a philology, a literary breadth, an acquaintance with comparative religion, and an insight into history and psychology, such as have never been equaled in any past century. We are not using the language of boastful arrogance, but of profound gratitude to Him who is the Light, the Truth, and the Way, when we say of this generation,

> We are heirs of all the ages, in the foremost files of Time.

We should do well, then, to take to heart the wise warnings of four great and holy theologians who lived before the Higher Criticism was even dreamed of—Hooker, Bishop Butler, Richard Baxter, and J. Robinson.

"Whatsoever is spoken of God, or things appertaining to God," says Richard Hooker, "otherwise than truth, though it seems an honour yet it is an injury. And as incredible praises given unto man do often abate and impair the credit of their deserved commendation, so we must likewise *take great heed lest, in attributing to Scripture more than it can have, the incredibility of that do cause even those things which it hath most abundantly to be less reverently esteemed.*"

"And here," says the great and good Richard Baxter, "I must tell you a great and needful truth, *which Christians, fearing to confess*, by overdoing, tempt men into infidelity. The Scripture is like a man's body, where some parts are but for the preservation of the rest, and *may be maimed without death.*"

"I am convinced," said the pastor John Robinson, in his farewell address to the Pilgrim Fathers before they sailed in the Mayflower from Delft Harbor, "that the Lord hath yet more light and truth to break forth from his Holy Word."

And Bishop Butler thought it "not at all incredible that a book which has so long been in the possession of mankind should contain many truths as yet undiscovered."

V. To conclude, then, no one who fearlessly loves and follows the truth will have the smallest difficulty in coordinating the teachings of Scripture—and all the more in proportion as he wisely loves the Bible—to the results of modern inquiry. He will still be able to say with the large-minded Quaker poet of America:

> We search the world for truth; we cull
> The good, the pure, the beautiful;
> From graven stone and written scroll,
> From all old flower-fields of the soul.
>
> And, weary seekers of the best,
> We come back laden from our quest,
> To find that *all the sages said*
> *Is in the Book our mothers read.*

Speakers who Tire Us

By Marshal H. Bright

In the first place, and by way of premise, there are speakers who never tire us. The interesting preacher who, as Dr. Storrs would say, is "saturated with his subject and has his topic well in hand," the gifted lecturer on his chosen theme, to whom his audience look for thorough treatment of his subject and who have gladly made him mortgagee of an hour and as much more of their time as he may find necessary for the proper treatment of his theme—these do not tire us, and it is not of these I propose to speak; so much the reader will not fail to bear in mind. But there are those who do tire sometimes to the point of exhaustion, sometimes of actual distress: what of these? And how comes it that men of culture, ordinarily accustomed to modulate the voice, are often heard speaking in a strident tone, or with speech that falls so softly upon the ear as scarcely to be audible? Or, in the case of public speakers, how is it that some weary their audiences by their long-drawn discourse, in delivering which they often appropriate the time allotted to others to which they have no shadow of claim? Let us look into the matter.

It is a fact noted by psychologists that no man hears the sound of his own voice. He does not know its quality, whether it resembles any other voice or not; and he is often oblivious of the fact that he has pitched his tones in a very high and trying key. The truth is, he is at the wrong end of his voice for determining its quality and volume, unless, indeed, he has given the matter especial attention. Hence it is that orators often speak too high or too low or too loud, or deliver their speech in those rasping, brassy tones so fatiguing to sensitive ears. And there is that matter of time. Here again we have recourse to the psychologists, who tell us that two nerve-centers cannot be excited at the same time. This doubtless explains why speakers so often exceed their time-limit. So absorbed are they in delivering what they have to say that they give literal emphasis to the poet's declaration, and take "no note of time." Therefore it is that only a speaker having a thoroughly disciplined mind, or accustomed to public speaking, or one who is held in check by the limitations of his manuscript, can be depended upon for definiteness as to time. And but for the limits which nature has prescribed for man it is to be feared that the speech of some people, like the waters of Tennyson's "Brook," would "flow on forever."

The subject is brought to notice at the present time by several cases of recent occurrence, where speakers have not only exhausted the patience of their audience by much

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speaking, but have deprived those who were to follow of the time assigned to them, and so have left behind a feeling of displeasure and resentment which precludes them from ever again being given opportunity to repeat the offense. It must have been one of this kind of speakers who, having talked a Sunday-school nearly to sleep, in response to the question, "And, dear children, what shall I next say?" received the unexpected but frank reply from a little tired girl in the audience, "Please, sir, say Amen!"

Allusion has been made to recent transgression upon the patience of their hearers by speakers who have disregarded a proper time-limit. A case in point is that of Senator Morgan, of Alabama, who, invited to make some remarks at a recent New England dinner in this city, spoke continuously for one hour and fifty minutes, leaving some thirty-five minutes for all the other speakers. In doing this the Senator was not only disregardful of the rights of those who were to follow in appropriating to himself time which had been allotted to them, but so thoroughly did he arouse the resentment of his hearers, and so completely did he tire them, that it is safe to prophesy that he will not soon be given opportunity for again testing their patience.

Another case is that of a well-known lady who was not long ago invited to address a literary and social club in New York. She knew that others were to follow; nevertheless she unrolled her manuscript, and in tedious monotone read and read and read, until one hour and nineteen minutes had been ticked off by an accurate clock. The result was that many present were obliged to leave without hearing the other speakers. She tired her hearers, and left behind an unfavorable impression that she was most uninteresting, whereas had she but taken half the time for her essay she would have conferred a lasting sense of pleasure and received grateful recognition for her service.

Another case, also to be located in New York—think of what an army of tedious speakers the whole country could marshal!—is the following: Two years ago an ex-Member of Congress from Virginia was invited to make an after-dinner speech before a club on the subject of good government. He knew that others were to follow; yet he spoke on uninterruptedly for an hour and three-quarters. Everybody was tired out at the conclusion of his speech, when fully one-half his audience passed from the room. As a consequence the meeting of that evening was entirely spoiled, and the club itself was given a name for tediousness which it did not deserve, through the monopolizing of time not his own by the speaker. A still more recent case occurred at a great missionary meeting in New York, at which a speaker in slow monotone wearied his audience by a forty-five-minute speech which was finally brought to a finish by a continued round of applause where none was called for, a well-known clergyman sitting near the speaker advising him to close; it must have been a not very pleasant office to perform, but the interposition was timely, as it was an act of rare kindness on the part of the clergyman.

But the climax in this matter of fatiguing speech came under the writer's observation not many months ago. The case was that of a veteran officer of the Civil War who was to give some personal reminiscences before a little social club in one of the suburbs of this city. He brought with him a manuscript copy of what he was to say, and stated to the chairman of the evening that the reading would occupy just fifty minutes. Had he read his manuscript all would have been well, and the club could not have failed to have a most enjoyable evening. But this he did not do. Instead, for some inscrutable reason known only to Divine Providence and the speaker himself, he arose, holding tightly in his hand the manuscript closely rolled, and then proceeded to talk, in a manner which may be mildly described as rambling, for full *two hours and twenty minutes*—not even italics can do justice to the matter. This incident may properly be cited to illustrate the enduring nature of some friendships, from the fact that, notwithstanding the serious character of this speaker's offense, he still maintains amicable relations with the one who invited him. That he stands in no immediate danger of receiving a second invitation to the same locality goes without saying. In this relation let me, in behalf of suffering children, recall the case of a speaker addressing a Sunday-school about a year ago. He spoke for an hour and five minutes against a background of Christmas dolls, sleds, books, boxes of games, et cetera, the children meanwhile anxious to the point of intensity to see the speaker out of the way, that Santa Claus might speak for himself. This speaker meant well—presumably all such speakers do—and yet, though he is a man of undoubted piety, all the school think him to be greatly in need of conversion, at least in one respect.

What shall we do with these irrepressibles, these tiresome bodies who so upset our nerves and who fail to diagnose the weariness and distress of a suffering audience? The question is not easily answered. Sometimes the presiding officer can interrupt courteously but effectively, though it takes some nerve to do it. Years ago, at a public meeting in Louisville, Ky., a speaker had doubled on his time and had passed the hour mark. The audience, as the presiding officer saw, was restless, and other speakers were to follow. But an opportunity came and it was quickly improved. The speaker paused a moment, either "to collect his thoughts" or to recall a particular phrase, when the chairman, sitting behind him and a little to one side, said to him in a stage whisper, every word of which he caught: "Mr. Blank, Mr. Doe and Mr. Roe have to follow you, and they will be brief, as they have to leave soon; will you please give way a little, and may we be favored with the rest of your address afterwards?" With many apologies the speaker did "give way," but he did *not* give "the rest." Such an interruption could come only from a man of self-possession and of nerve, quick to see his opportunity and equally prompt to take advantage of it. Right here it may not be out of place to express the opinion that in the case of after-dinner speeches and addresses at social gatherings where other speakers are to follow, the occasion is rare that justifies the exceeding of half an hour by any one speaker. Speakers given to prolixity may profitably recall the fact that one of the finest and most effective speeches ever delivered—Mr. Lincoln's ever-memorable Gettysburg address—required less than five minutes for its leisurely delivery. Henry Clay's famous speech in behalf of "unhappy Greece" occupied but twenty-five minutes, and Patrick Henry's masterful philippic before the Virginia House of Burgesses even less. On the other hand, plenty of time is to be had sometimes for the long, eloquent address. Webster's masterful reply to Hayne occupied four hours for its delivery; and a gentleman, long passed away, who heard it, once remarked to the writer that it seemed "all too short." Then there is Webster's Dartmouth College speech, in delivering which the great New Englander took three hours; of this masterful effort Mr. Justice Story has said: "For the first hour we listened to him in perfect astonishment; for the second hour with perfect delight, and for the third hour with perfect conviction." It has been further said of this speech that "stoical judges were moved to tears, and the audience was spellbound by his affecting peroration" (Sears's "History of Oratory," p. 345). It may be remarked, however, that the number of Websters in this country is not considerable.

It really seems that in extreme cases of tiresome speaking it would be well for the presiding officer to hold the speakers well in hand, and interpose his authority upon occasion, as he often can do, and, as has been seen, effectively, yet without giving offense. Or perhaps a bell might be provided, attached to a watch movement set in a case and laid on the speaker's desk, adjusted so as to strike the time-limit—half an hour or forty minutes, as the case may be; or, better yet, a semaphore like that used for railway signals might be set up at the other end of the hall, placed by electrical connection under the control of the chairman, who could thus notify the speaker of the lapse of his time, and without attracting the attention of the audience.

Seriously, though, considering that this evil of tiring audiences is by no means a slight one, speakers who are given to take time by the forelock, but who are very slow to let go once they have gotten hold, should be on their guard not to speak beyond the points of interest and courtesy. *Carpe diem:* time is passing; seize the occasion, public speaker, and improve it; but in such a way as not to pirate

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time belonging to others, but leave to each the opportunity of improving his own.

Women and Public Education

By Lillian W. Betts

There was organized in New York City over a year ago an association of women now known as the Public Education Association. The object of this Association is a better understanding of the systems of education prevailing in the public, corporate, and parochial schools, and in the reformatory and charitable institutions of New York. The importance of the kind of education given to the children of the citizens of the State is always recognized, but the systems of education under which the children are being instructed are rarely understood. It was to arouse public sentiment and familiarize the whole population with the subject of public education that this organization was founded. It is too young yet to have accomplished much. Mrs. William S. Rainsford, the wife of the popular rector of St. George's, was chosen President. The women of the Executive Committee have for years been more or less actively engaged in philanthropic work. They banded together, and invited other women to join them. That hundreds of teachers in the schools are overworked has long been an accepted fact; that classes are overcrowded is such an old story as to have passed beyond mention; that hundreds of teachers are working under unsanitary conditions that limit their activity and even the length of their lives has not been disputed for years; that the rigidity of the systems makes original or individual work impossible is accepted and even defended. To bring these facts into their right relation and arouse public sentiment is the purpose of this Association. To do this there must be observation. Having obtained this knowledge by personal contact with the facts, the education of public sentiment is only a matter of public knowledge enforced by enthusiasm and righteous indignation to compel perfect conditions for pupils and teachers of every grade in all sections and in all schools, public, corporate, and institutional. This, briefly, is the object of the Public Education Association. Legislation that will improve the administration of the schools, that will give larger opportunities to the pupils and reward faithful teachers as justice demands they should be rewarded, is the logical outcome of such an association. There are several committees, differing so widely in their efforts as to appeal to all of the large membership—a Visiting Committee, an Educational Committee that provides lectures which are free to the public and given in the late afternoon for the benefit of the teachers. The lecturers have been experts in their own field or the authoritative heads of the several systems of education maintained in the city, dependent upon the public funds for support. A class in child study has been formed, a Library Committee to co-operate with the Free Library and the teachers in giving larger opportunities of education to the pupils and their families through good reading matter. It marks a long step upward in civilization when the wives and daughters of the citizens and the teachers of the city come together to improve the conditions of child life.

Buffalo, Rochester, Philadelphia, Chicago, and many other cities have organizations working in the same general lines. In Philadelphia the Sub-Primary Society was organized in 1881. In 1889 the Philadelphia Board of Education adopted the thirty-one kindergartens of the Society. The step was followed a little later by the establishment of a kindergarten training-class by the Board, thus assuring the permanency of the kindergartens in the public schools. The Sub-Primary Society still remains an educational influence. To-day there are one hundred and six kindergartens in Philadelphia under the control of the Board.

In Boston the kindergarten owes its growth almost wholly to the intelligence and generosity of one woman. In 1877 two kindergartens were opened in public-school buildings. The Board gave the use of the rooms, and in 1883 Boston had thirty-one kindergartens. In 1888 the School Board assumed their entire support. The kindergartens centered the thought of the best women in the city on the subjects of education, and a marked improvement in the public schools followed this development of public interest.

In Chicago a group of women studied the kindergarten philosophy two years before a kindergarten was established. An intelligent, generous woman established a kindergarten in 1876, and the Froebel Association was formed—an association that has exerted a positive influence on the educational thought of Chicago. This Association at once asked admittance to the public-school buildings, and knocked until it was admitted. The Board of Education furnished heat and janitor service; the Association met all other expenses. The Board adopted the thirty kindergartens in 1893. There are three other Kindergarten Associations in Chicago. Who can estimate their influence on education—the education of the whole country? In San Francisco the Golden Gate Kindergarten Association was established in 1879. Over twenty thousand children have received training in the kindergartens of this Association. The Association counts among its members the leading women of the city. Their interest, awakened first in behalf of the little children, has broadened until the entire educational system of the State has become the interest of the best women in the State. The Cincinnati Kindergarten Association secured State legislation in behalf of the little children. The following bill was passed a few years ago:

> Each Board of Education of any city, special, or village school may, if they so choose, at any regular or special meeting, establish public kindergartens in connection with the public schools of said city, special, or village school district, for children between the ages of four and six, and may determine what part of the contingent fund provided for in sections 3,958 and 3,959 shall be set aside for such purpose; provided no part of the State fund shall be appropriated therefor; but said Board of Education may provide an additional sum for said kindergarten instruction by the levy of a tax not exceeding one mill to the levy provided for in section 3,959.

In Milwaukee kindergartens were established twelve years ago in the public schools; twenty-one were opened at once. This is due more to Mr. MacAlister than to any organization. In St. Louis, Miss Blow gave her services. She asked for the use of a room in a public-school building. Two years later, in 1875, the Board opened two kindergartens. Ten years later there was a kindergarten in every high-grade public school in the city. Every kindergarten is the center of thought of a group of intelligent women, whose interest embraces every round of the ladder of learning, from its first, the kindergarten, to the highest of the university opportunities. New York has ten kindergartens under the Board of Education. The Brooklyn Board of Education has given the use of two rooms for kindergartens maintained by private enterprise.

This is an imperfect outline of the work of the women of the country in behalf of the children. It represents the intelligence of the women whose interest lies in the preventive rather than curative measures for the evils of society. These are the women who never see aught but cause for shame in Homes for the Destitute and like institutions; they realize that fair opportunities for health, for education, for recreation, for growth of soul, granted to every child, would have made such institutions unnecessary. They do not interpret "the poor ye shall have with ye always" as a command. They do not believe that poverty is incurable and must be housed, but rather that the poor are with you that to the blind you may impart sight; to the lame, the halt, strength; to the disheartened courage. At the root of poverty lies ignorance. Lessen it, and you have weakened poverty so that its death begins.

Thank God every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle never know.—*Charles Kingsley.*

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Tramping

By James Hammond

It is not an uncommon thing to hear a young man speak with envy of some school or college friend of his who has just gone to Europe on a tramping tour through England and Scotland, or through France or Germany. The amount of money required, the distance of the trip from home, the importance of such an undertaking, all seem to him impossible things in his case, and he spends his vacation at home with a little pang of regret that he cannot do as others do and try one of the famous walking tours. It should be stated at the start that the expense of a hundred days' walking trip in England and Scotland is not great, if you do the thing in the proper way. But, aside from this, why must you go three thousand miles away for a walking trip when you can start within three thousand feet of your own home? The scenery of England is beautiful, but it cannot compare with some of our own. The one advantage of the British Isles is that, in whatever direction you go, you find civilized country, so to speak. You are passing through cultivated land all the time, and hardly five miles are reeled off without including a little quiet village, to say the least. We have not filled up our country so completely, and there are, therefore, longer stretches of forest and farm-land, which must be covered before you can reach the next town.

This is relative, however, in a measure. There are places in New England, for example, which equal any spot in England for walking tours. Suppose you live in New York, or Boston, or Philadelphia, or any city or town in the vicinity of these. You are anxious to make an August or September walking trip of two weeks or a month. There could not be anything better than the territory included in eastern New York along the Hudson, and western Connecticut, Massachusetts, and Vermont. If you live in New York, start from there and walk up the Hudson to Poughkeepsie. If you live in Philadelphia or Boston, take the train for Poughkeepsie. From here strike over into Massachusetts, and go through Lenox, the Berkshire Hills, and up through Vermont towards Lake Champlain.

No, the trip is easily enough planned. You need only county road maps and a general idea of your direction. That is quite easy. It is the outfit that requires attention. For the difference between joy and sorrow on such a trip depends upon the circumstances under which you walk. Two of us made a trip through England some years ago. We crossed from Boston to Liverpool, second class, on a Cunarder, at a cost of thirty-five dollars each. Thence we proceeded to London and "fitted out." The outfit consisted of an ordinary walking suit. No knickerbockers or fancy clothing were within our means. Flannel shirts and serge trousers had to do, and these were old. We each purchased a waterproof knapsack about the size and shape of three loaves of bread set close together. Inside of this we put three changes of underclothing, pajamas, brushes, toothbrushes, soap, note-books, handkerchiefs, and towels, and that was about all. The whole thing weighed six pounds, and was carried by means of an ordinary strap such as one often sees attached to a pair of field-glasses.

We each had a stout stick. Each had an ordinary valise with an extra suit of clothes, evening dress, changes of clothing, etc., which we sent to Glasgow by express. The first day out we learned the one great lesson that every "tramp" must learn; *i. e.*, that, to a certain extent, the heavier your shoes the better you will walk, and the thicker the stockings the easier will be the walking. The shoes we finally purchased were what are called in England "farmers' shoes." They were of the thickest hide, with enormous soles. They laced up just above the ankle, and on the sole of each shoe there were ninety-two nails protruding about the sixteenth of an inch. The heel had a steel shoe. I had worn three pairs of stockings, one over the other, for that first day. On the second day I purchased a pair of those extraordinary blue woolen stockings which seem to be nearly a quarter of an inch thick, and they proved to be the proper covering for the feet during a long walking tour.

After breaking in the shoes by walking a mile or two at a time, we started out one fine day, and did six hundred and fifty miles in a little under five weeks—not a big walk, you will say, but one that was enjoyable, because we went day by day where we wished to go, and did thirty miles or five miles a day as the spirit moved.

The first law of the tramp should be, therefore, Carry little or nothing, not more than eight pounds in any case, and shoe your feet in the thickest of thick socks, and heavy shoes with metal soles. Then, starting out with the general idea of going from New York to Lake Champlain, merely have the terminus of your tramp in mind. Otherwise—and this is the second law of the tramp—otherwise have no plan at all. Send valises to Lenox, or Stockbridge, or Great Barrington, and if you do not happen to reach any of these places, send a letter after the valise and have it forwarded somewhere else. In doing a day's walk, do not begin in the morning by saying, "We must reach So-and-so by noon for dinner, and another place by night, where we shall find a good hotel." That is what traveling salesmen and other business men do; but in your case get up any time you feel like rising, and, having eaten as much breakfast as you want, find out what frame of mind Nature is in, as well as what frame of mind you are in yourself. If it is good weather, and you feel well, start out to walk in the general direction of Lake Champlain. If you continue to feel well, and the sun still shines, walk on. When luncheon-time arrives, stop at the nearest farm-house, and if you fail to be received pleasantly, it will be an exception to the rule. When you find a particularly beautiful hill, and feel like lying on its summit all day, looking at the view, do so; and do not let any train-like or tide-like schedule of the day's work bother you.

Seriously speaking, that is the way to tramp. Many a day's walk have I taken, and of these many five-mile days have been more satisfactory in their way than those in which I did forty miles. It is not the distance, but the pleasure of the trip that pays you so well.

And then the third law of the tramp must also occupy your serious attention: Never, under any circumstances, go into a hotel or inn or public house when outside of an actual city, if you can possibly help it. When night comes on, or you feel you have had enough, knock at a farmer's door, and tell him or his wife that you are a student or a school-boy or a bank clerk on your vacation, walking from Here to There, that you want to come in and sit down by their kitchen fire, and eat tea with them and sleep with them, and that you will pay your share gladly. And it will be rare indeed when you will be turned away. In that five-week trip in Great Britain my friend and I were nineteen days in Scotland, and not once did we lie in an inn or anywhere else but peasants' thatched-roof cottages, except one night in Glasgow, one at Fort William, and one in Edinburgh.

It is the same here in America. Of course you cannot treat a proud New England housewife as a hotel-keeper. You must not sit in her "parlor." You must join the family in the kitchen, help cook the supper if necessary, take the children on your knees, and, in a two hours' talk over the open fire or a stove, learn more of the life of your great country than you ever knew before.

Christmas in Pastor Wagner's Sunday-School

By Grace King

It is *Pastor* Wagner at the Sunday-school of the Rue des Arquebusiers; in the literary world of France, England, and the United States he is known as Charles Wagner, the author of "Youth," "Justice," "The Simple Life," and innumerable pamphlets on the social questions of the day, in France. Questions which, by the way, he qualifies with the word religious instead.

In a little organ of the Reformed Church of France, "Le Libéral Evangélique," we find an account of Wagner's Christmas celebrations, which, though unsigned, is not anonymous to those who know the literary style of the

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author of "Youth," or his delight in his Sunday-school. Oh!—one cannot withhold the exclamation—what a world of work, and what work for the world, are carried on in these humble, unobtrusive Protestant Sunday-schools of Paris!

The little fête took place in the hall on the Boulevard Beaumarchais, used for public worship, on the twenty-seventh, at five o'clock. "By four o'clock, and even earlier, the little guests gathered in front of the door, which was kept inflexibly closed. At last the hour five sounded; then the Sunday-school scholars, led by their teachers, were taken through the back way by the door on the Rue des Arquebusiers, while the invited strangers gained their places through the front door on the Boulevard. Two-thirds of the children, seventy or eighty of them, were dressed in their new clothes, presented to them a few days before, according to the custom of the last few years. All had the festival expression of little people expecting an agreeable surprise. But, surely, nobody expected the most agreeable surprise of the day, a surprise for big and little alike.

"And, in truth, after the prayer and a hymn, there appeared before the Christmas-tree a personage whose appearance alone sufficed to provoke the hilarity of the little public. And this figure commenced a monologue, the most comical monologue imaginable, a monologue in which one could hear crying and laughter in every imaginable tone. The title of the monologue was Pindare, and the author, M. Truffier, of the Comédie Française. And the Monsieur who recited the monologue in so accomplished a manner, and so delectably, according to the taste of his youthful audience, was no other than M. Truffier himself. One month before he had sent word to Pastor Wagner that it would give him great pleasure to recite something at our Christmas-tree, and, while accepting the gracious offer with keen alacrity, the pastor had kept the secret, so as to insure a complete surprise. M. Truffier had come accompanied by his wife, Madame Molé Truffier, of the Opéra Comique. She sang two Christmas hymns, one of them composed by M. Charles Hess, for two years past the benevolent organist of the little church; a man admired not only for his musical talent, but for his personal qualities. Then the pastor made an address." Although the article does not say so, M. Truffier's monologue, we are sure, did not exhaust all the plaudits in the little Sunday-school children's hands. M. Truffier then recited again two fables of Lafontaine in the most delicious manner; after which came the distribution of presents, and hymns by the children. Each child received a package and a bag filled with apples, oranges, and gingerbread.

The author closed with thanks to the kind friends who had prepared the festival, and the great number of other friends whose liberality had permitted the school to clothe nicely so many poor children, and, above all, to the generous artists, whose desire to contribute something to the pleasure of the little children touched all hearts.

Winnie

A Story for Girls

By Mrs. L. Robbins

Within a hundred miles of my town there lives a girl. Her age is somewhere between thirteen and nineteen years. She isn't exactly pretty, though she comes very near being so when she smiles; neither is she exactly homely when she isn't smiling, though none of her features are classical, and she is slightly freckled. She doesn't dress in the height of fashion, nor, on the other hand, does she ever look shabby or old-fashioned, though she does sometimes wear made-over dresses and trimmed-over hats. She can't really be called accomplished, though she can sing indifferently well, play a very little on the piano, and write an interesting letter. In company she quite often cannot think of anything to say, though when with the girls she is sometimes accused of talking too much. She isn't a brilliant scholar, and she isn't by any means a dull one. In short, she is just a common, every-day kind of a girl, like dozens you see every time you go where there are many girls to be seen.

Perhaps I should not give the impression that she is exactly like other girls, for she does have one peculiar gift; and yet, after all, the only peculiar thing about it is that she chooses to use it right along, while a good many other girls—and boys and grown people, for that matter—though they have the same gift, keep it locked up most of the time, and use it only on very particular occasions.

The only thing I can compare this gift to, at the moment, is a bit of the sun, and it might be called a pocket sunshine-generator, though a pocket is the worst possible place for it.

To show how useful this little gift may be made in cloudy weather is my reason for introducing you to Winnie, for that is the name of this every-day kind of a girl—Winnie Smith.

Winnie's life has not been marked by any startling events, and a certain winter day, not long ago, will serve my purpose as well as another.

She arose, then, a little later than usual that morning. It was cold in her room, and she laughed to hear her teeth chatter together as she made a quick toilet and then ran downstairs to breakfast.

Breakfast wasn't quite ready. The baby was crying, his fists doubled up, and very red in the face; Mrs. Smith, with an anxious brow, was trying to pacify him, while Mr. Smith was re-reading the last night's newspaper with a moody expression of countenance.

The instant Winnie appeared on the scene there was a change, though all she said was "Good-morning." The baby stopped crying and held out his arms to Winnie, who took him and began talking to him; Mrs. Smith's brow became smooth and tranquil as she rose to finish setting the food on the table; and Mr. Smith smiled over the top of his newspaper. In less than five minutes the baby was sitting in his high chair pounding the tray with his two little fists and crowing, while the rest of the family were laughing at his energy and good spirits as they ate their breakfast and cheerfully discussed their plans for the day.

At about eight o'clock Winnie started to school, for there was an errand to be done on the way, at a store. The girl at the counter had sat up nearly all night nursing a sick brother, and looked and felt as cross as two sticks. Before Winnie had fairly told her errand, the girl looked pleasanter; before the parcel was done up she smiled, and as Winnie disappeared through the door the girl really looked as though she thought the world a very nice place.

And all that Winnie had done was to make a few pleasant remarks about the weather, and prevent the girl from taking down a lot of unnecessary boxes from the shelves, because she saw the girl was tired, and to smile and nod a good-by when she turned to go.

As Winnie came out of the store she caught sight of a little ragged boy sitting on the curbstone. A large tear was rolling down his grimy cheek, and he looked the picture of woe. Winnie stopped and spoke to him, and questioned him, and found out that he was cold—yes, and hungry.

"Dear me, this will never do!" said Winnie. "Come with me, my little man," and she led him across the street into a grocery-store. As her school was at a considerable distance from her home, Winnie usually rode in the cars one way, and so she had just five cents with her. With the five cents she bought a puffy mince turnover and a shiny bun, and when she had asked the storekeeper to let the boy sit beside the radiator while he ate these delicacies, she went on her way rejoicing.

The little boy gazed after her, his cheeks distended with pastry, and a grin of perfect content on his dirty little face.

The storekeeper, too, who had been scolding his chore-boy in a frightful manner when Winnie opened the door, now looked as mild as any lamb, quite benevolent, in fact, and the chore-boy was whistling softly to himself as he wiped the dust from a shelf.

Winnie walked briskly along, for it was getting near school time. A good many of the people she met glanced at her as they passed, and the glance seemed somehow to have a cheering effect on them, for their eyes brightened, and they stepped more quickly and held their heads a little higher.

When quite near the school-house, Winnie overtook one of her classmates. There was a cloud on his face, but the instant she spoke to him it disappeared, and he actually smiled as he turned toward her, though the tone of his voice was still somewhat lugubrious.

"Have you done those two problems in algebra?" he asked.

"No," laughed Winnie; "have you?"

"I sat up half the night trying, and I don't believe they can be done," said the boy, bitterly.

"Oh, yes," answered Winnie, "Will Baily told me, last night, that he had done one of them, and I mean to go at them in good earnest as soon as I get the history lesson off my mind. I think we can do them."

"Perhaps we can," said the boy, more hopefully; and by the time they reached the school-house steps he was not only

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convinced that he could but resolved that he would do them, and was quite cheerful in consequence.

As I said before, it was a cold morning, and the school-room felt the effect of it. The heat didn't come as it should, and the teacher and all the scholars had blue noses, and their shoulders were drawn up.

Winnie and the boy were two seconds late, and Miss Miller frowned as she heard their footsteps in the hall, but when she saw Winnie her frown faded out. Moreover, as Winnie walked to her seat nearly every pair of shoulders in the room went down a trifle, as though her coming had, in some mysterious way, tempered the prevailing frigidity.

Nothing of particular moment happened during the forenoon, unless it was the falling out of Nellie Patterson and Julia Davis at recess. Their eyes were flashing, and they were making the most ill-natured remarks to each other, when Winnie chanced their way. I don't know whether she said anything, or only looked in their eyes till they couldn't help laughing, but I do know that two minutes later Nellie and Julia were pacing the hall, arm in arm, and on the best of terms.

There were seven scholars who lived so far away that they always brought their dinners, excepting when they forgot it, as did Annie and Frank Carroll on this particular day. Winnie spied them standing apart from the others, staring disconsolately out of a window, and immediately divined the trouble. Almost before you could say "Jack Robinson" she had gone to them, and before you could count fifty the three were seated, with Winnie's lunch-basket in their midst, making merry over the shortness of their commons. Then the other four joined the group and divided their lunch also; and as the mothers of some of them had been particularly bountiful in the matter of food that day, the whole seven fared very well, and I dare say ate all that was good for them.

On the way home from school at night Winnie saw two boys, on the sidewalk ahead of her, slyly upset a fruit-stand, behind which sat an old Irish woman. A policeman who had come up unperceived seized one of the boys, the other took to his heels, and the old woman gesticulated and stormed with rage and righteous indignation.

Winnie hastened her steps, and, laying her hand on the policeman's sleeve, asked him, very earnestly, if he wouldn't please let the boy go just long enough to help pick up the fruit, which was rolling about the sidewalk and out into the street.

In an incredibly short time, if you had been there, you would have seen the policeman walking serenely down the street, a strange gentleman righting the fruit-stand, Winnie and the two boys picking up apples, oranges, bananas, and peanuts, as if for a wager, while the old woman was laughing to see so many working for her while she sat still, and saying, leniently, that "b'ys" would be "b'ys," she supposed, as long as the "wurrld" held together.

The boy the policeman had let go came running after Winnie when she had started on her way again, and thrust a tremendously big apple, which he had just bought of the woman, into her hand, and then sped away, with an ear-splitting whoop, to join the other boy.

When Winnie came within three doors of her own door, she saw the telegraph messenger leave a message with Mrs. Alden. Mrs. Alden stood in the doorway, after reading it, with a perplexed and troubled expression, and glanced at Winnie as if she had half a mind to say something to her.

"Is it bad news, Mrs. Alden?" ventured Winnie, sympathetically.

Then Mrs. Alden spoke quickly enough. "Yes," she said, "my sister is ill, and I ought to go to her on the very next car, but I let my girl go away for the afternoon and evening, and father isn't feeling well, and I don't dare leave him alone—"

"Why, I will come in and stay with him," said Winnie, heartily. "I'd just as lief as not—I'd like to."

"Would you?" said Mrs. Alden, the troubled look vanishing. "I should be so much obliged."

"I'll run home and tell mother, and be back in a minute," said Winnie, hurrying along.

When she returned, Mrs. Alden was coming out of the gate, with bonnet and cloak on. "You won't have to stay more than an hour," she said, as she put on her gloves, "for Mr. Alden will come home at six;" and, giving Winnie a few directions, she hastened away.

Old Mr. Alden was in one of his melancholy moods, and insisted, in spite of Winnie's protestations, that he had outlived his usefulness; that he took no comfort in life, and was only a burden and an expense; that everybody would be better off and happier if he was out of the way; that he ought to have died years before, and the Lord had surely forgotten him.

Winnie knew the old gentleman was fond of telling stories of his younger days, and so, when there came a little pause in his lamentations, she artfully led up to the subject of these same younger days, and it was hardly any time at all before the old man was telling, with great gusto, the story of a favorite horse he had once owned, and Winnie was listening as interestedly as though she had not heard already the same story at least three times.

It was long in the telling, and when the end was reached, and old Mr. Alden was laughing in great glee over the climax, it was time to get his tea. Winnie toasted his bread and made the tea by the sitting-room fire. Then, when young Mr. Alden did not come, old Mr. Alden said Winnie must eat something, so she toasted more bread, and ate it while he started a new story, which she had heard only once before.

This was a longer one, and it branched off into so many other stories that it was almost eight o'clock before it was finished.

Just then young Mr. Alden came. He had been delayed, and was exceedingly tired and dispirited, having been sorely tried by a foolish witness, and lost a case—for he was a lawyer. He had dreaded coming in to his own house, to see his father's mournful visage and hear his querulous complainings.

When, therefore, he found his father fairly radiant with cheerfulness, with a smiling-faced girl sitting beside him, he sank into a chair and drew a deep breath of relief.

When Winnie explained why she was there, and rose to go, he rose also to go with her, though she told him she wasn't the least bit afraid. Indeed, she would have preferred to go alone, for young Mr. Alden was so polite and dignified, and knew so very much, that she stood a good deal in awe of him.

As they walked along, she wished she could think of something to say to him. The stars were shining, and it suddenly occurred to her that she had forgotten the names of three very bright stars that were always close together in a line, and so she asked him timidly about them.

Now, it happened that astronomy had always been a favorite study with young Mr. Alden, and he not only answered Winnie's question gladly, but stood for several minutes after they had reached her gate, telling her about the different constellations.

Then he thanked her courteously for staying with his father, bade her good-night, and went back, looking up at the stars, and feeling rested and refreshed.

Winnie tripped up the walk and into the house, also thinking of the stars.

After she had had a little talk with her mother, and gone to look adoringly at the baby sleeping in his crib, Winnie lit a lamp and went upstairs to her room to bed.

So ended the day for Winnie Smith, and she fell asleep, never suspecting that she had a gift, or dreaming that she was otherwise than a most ordinary, commonplace kind of a girl.

Football at Home

By George H. Westley

A friend of mine who recently returned from England brought back with him a very interesting little game which he calls "Football at Home." It is very simple, though highly exciting, and has this advantage over many other games, that the necessaries for it are within the reach of all, the poor as well as the rich. The only apparatus required consists of an ordinary covered table, four tumblers, and an empty egg-shell. The table is the field, and the shell the ball.

Any number of players can take part, though the best number is five on a side. The two captains kneel, one at the head of the table, by the right-hand corner, and the other at the foot by the left-hand corner. The players line up on their knees by the sides of the table.

At each end of the field, and a foot or so from the edge, are placed a couple of tumblers or anything else that would serve for goal-posts, and across the top is stretched a strip of paper or a ribbon.

Everything being ready, the egg-shell is placed in the center of the table, and put into play by both captains blowing at it. When it is fairly going, the other players tackle it with their whistling apparatus, and each side endeavors to blow the ball through the other's goal.

The rapid succession of tangents which the shell takes under this treatment causes great fun, and the game soon waxes very exciting. If the ball is blown through a goal it scores a touchdown, which counts four points for the victorious side. The captain of this side then takes the ball back to the opposite goal and blows it across the table, his object being to pass it through the same goal again. If he succeeds in this, it counts two points more for his side.

Thirty minutes is the time-limit of the game, and at the expiration of the first fifteen minutes the two teams exchange positions. The writer has tried this game and found it extremely amusing.

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The Religious World

General Booth and the Salvation Army

General Booth has arrived in London on his return from his tour in India, and has issued a manifesto to the soldiers in this country, which has been published in the daily papers. The manifesto is, on the whole, calm, although it does not add anything new to the facts which have already been made public. The General speaks of his sorrow at the course of his son, Commander Ballington Booth, and his regret that the associations of his early life have been swept away. He refers to appeals made to Ballington Booth not to take the course on which he has embarked. At this point there is somewhere a serious misunderstanding. He mentions three telegraphic messages sent from India to Ballington Booth asking him to meet the General in London on his return, and says that none of them ever received a reply. But his son says that they were all received and all duly answered, and that he holds the evidence of that fact. Probably by some mistake they were not delivered. General Booth declares that he has never permitted the relationships of family love to influence him in his direction of the Army, and that he never will. He appeals to the fact that he could have retained the loyalty of his son by sacrificing the principles of the Army, but that he would not do so. That shows General Booth's loyalty to his convictions, while the fact that, when Commander Booth could have retained possession of the property or taken another command instead of doing as he did, he chose to leave the old organization, is also a tribute to his loyalty to conviction. General Booth insists that "the Salvation Army is as much American as it is English; it is the kindred of the poor, and belongs to every land." He expresses his gratitude at the way the American soldiers have stood by the Army, and closes with an urgent appeal to them to be true to the work to which they are called. The letter of General Booth adds nothing to our knowledge of the subject. Commissioner and Mrs. Booth-Tucker have been formally appointed to the command of the Salvation Army in the United States. The name of Commander Ballington Booth's new organization has been decided upon. It is "God's American Volunteers." Enthusiastic meetings were held last Sunday at Cooper Union, New York, and in Newark and Orange.

American Missionary Association

We need hardly remind our readers of the quantity and quality of missionary work accomplished by the American Missionary Association. It has given fifty years of service to advance the religious and moral welfare of this country, and the obligations of the Nation to it have been constantly increasing. Like other philanthropic associations, it has felt the pressure of the past few years, and its needs are urgent. The facts are clearly stated in the following circular, to which we call the attention of our readers:

JUBILEE YEAR FUND OF THE AMERICAN MISSIONARY ASSOCIATION

It is now fifty years since the A. M. A. was organized. Its work and history are before the churches. We have reason to rejoice in the accomplishment of the past. We are grateful to God for this ministry of grace to his needy ones. We have come now to the semi-centennial year of the Association. We propose to celebrate the Fiftieth Year, and to acknowledge the goodness of God to us in the past.

But we find ourselves in this present time in distress. Our work has been severely affected by the adverse times. Our mission schools and churches are suffering. For the last three years our average current receipts have been $93,000 less per year than during the previous three years. The work has been cut $184,000 during these three years. If it had been fully maintained, the debt would have been three times as great as it is. We are now confronted with the question of further and more disastrous reductions, for our obligations must be met. The $100,000 borrowed for mission work must be paid. We do not believe that the churches wish this to be done by closing more schools and church doors against the poorest of our countrymen throughout the Southern lowlands and mountains, amid the Dakotas and Montana, from California to Florida.

The Association has come to the last half of its fiscal year. Up to this time it has made no special plea for help. It has waited fraternally until kindred organizations have received the aid they so greatly needed. This vast Christian service in the most necessitous fields of the continent is as distinctively the trust of the churches as any of their enterprises are. Shall it not now have the same equitable relief as has been given to others? Has not the time now come for helping this suffering work? Will not those who have charged the Association with this burden of service now consecrate anew their benevolence to its relief and make this a Year of Jubilee, to wipe out the last vestige of debt?

It is proposed to raise during the next six months a special Jubilee Year Fund of $100,000 in shares of $50 each, with the hope and expectation that these shares will be taken by the friends of missions without lessening those regular contributions which must be depended upon to sustain the current work. The plea is urgent because the need is urgent. Will not all friends of this great work, pastor and people, now heartily unite in one special Christian endeavor to raise this American Missionary Association Jubilee Year Fund?

CHARLES L. MEAD, SAMUEL HOLMES, SAMUEL S. MARPLES, WILLIAM H. STRONG, ELIJAH HORR, WILLIAM HAYES WARD, JAMES W. COOPER, LUCIEN C. WARNER, JOSEPH H. TWICHELL, CHARLES P. PEIRCE, CHARLES A. HULL, ADDISON P. FOSTER, ALBERT J. LYMAN, NEHEMIAH BOYNTON, A. J. F. BEHRENDS,

Executive Committee of the American Missionary Association.

Missions and Theological Seminaries

At the recent conference of representative missionary societies important action was taken which concerned the establishment of missionary professorships in theological seminaries, and it was suggested that in such institutions special facilities should be offered for the study of comparative religions and the philosophies which are influential in the countries where the missionaries must labor. This is a step in the right direction. Much of the missionary's time in the past has been lost owing to the fact that he has approached his work not only ignorant of the language which he must use but of the conditions among which he must labor. If he went to his field with a thorough knowledge of the religions and philosophies current among the people, his usefulness from the first would be greatly augmented. Intelligent Buddhists make great sport of many missionaries because they know so little of the doctrines which they antagonize. It is not uncommon to hear those who have gone to the foreign field say, "We do not need this knowledge; all we are here for is to preach the Gospel; that is the limit of our responsibility." They forget the wisdom of the Apostle about being "all things to all men." It is impossible to preach the Gospel as it should be preached if prejudices are not disarmed so that the people are willing to listen. There are many indications that missionary work is about to enter upon a stage of renewed and increased prosperity. Among them all we regard none as more hopeful than this suggestion concerning professorships of missions.

California Chinese Mission

This mission, which is a part of the American Missionary Association, has issued an earnest appeal for aid in the erection of a building suitable to the demands of its large and growing work. Hitherto it has occupied a rented building in San Francisco, at a large expense. The time seems to have come for something which shall be a suitable headquarters for all the Chinese work in the State, a place of rendezvous for Congregational Christian Chinese, from whatever part of the country they may come. It is estimated that an outlay of about $20,000 will be required. The appeal is made to Sunday-school scholars and young people in Endeavor Societies to give small sums, at least to lay one brick, which may be done for five cents. The work has been approved by the American Missionary Association, and any who desire to assist may send their gifts to Mr. H. W. Hubbard, Bible House, New York. We have not referred to this for the purpose of increasing the subscriptions, because other means are in use for that, but rather that we might record our appreciation of the great fidelity and wisdom of those engaged in this service on the Pacific coast. It is folly, while sending missionaries to China, to neglect the Chinese in our own country. That this is not being done in California this mission and the work it has already accomplished clearly indicate.

Missionaries in Korea

Bishop E. R. Hendrix has recently returned from Korea, and writes interestingly concerning the religious outlook in that country. He says that the Americans are trusted because the Koreans at last have come to realize that we have no desire to encroach upon their territory. Another reason for American influence in the Hermit Kingdom is that most of the missionaries in that country are from the United States; one is from Australia, a few are from England, and the remainder are Americans. American medical missionaries have attended the King, and the Queen has for her physicians two American ladies. The government hospital is under the direction of American physicians and trained nurses, and a large government school is also under the auspices of American missionaries. Two of the Cabinet Ministers were educated in this country and became Christians. "The King of Korea, in an audience which he granted to Bishop Ninde, of the Methodist Episcopal Church, a year ago, gratefully recognized the work being done by our country when he said: 'Thank the American people for the teachers whom they have sent, and ask them to send more, *many*.'" The teachers are missionaries. One difficulty under which missionaries in that country labor is the fact that they have been so kindly received by the Government that they have excited the suspicion of those who are desirous of change. It is hard for them so to conduct themselves as not to be misunderstood by the revolutionary classes. The influence of Americans thus far has been due to the fact that they have been seen to have no ulterior designs. What the position of Korea will be in the future is largely problematical. If it is seized by Russia and the Russian policy prevails, American missionaries will no doubt be excluded; if its autonomy is allowed to continue, they will play a large part in the development of its future.

Andover Theological Seminary

We have examined with a good deal of interest the catalogue of Andover Theological Seminary for the year 1895–1896. It shows, among other things, that there has been progress in theological study as well as in other departments of education. Andover, by the way, is very nearly if

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not quite the oldest of our institutions for theological learning. It has recently passed through a crisis in its history, and now all is as peaceful as if "the Andover question" had never been raised. The number of its students is not large, being fifty, but the faculty is one of the ablest in the whole country. The seminary is open to Protestants of all denominations. Candidates for admission are expected either to be Bachelors of Arts or to pass an equivalent examination. Among the suggestions as to qualification is one which says that it is desirable that students should be able to read German with some facility, since in more advanced courses a large part of theological literature is in that language. Two or three peculiarities in the courses of instruction are worthy of notice. One is the prominence given to the English Bible and to familiarity with its language. The importance of the study of the English Bible has not been sufficiently appreciated. A large place is given in the junior year to this subject. The course in elocution and the delivery of sermons under that master of the art, Professor Churchill, is also given a large place. Among the special courses offered are valuable ones on "The History of Religions," by Professor Moore, on "Social Ethics," by Professor Harris, and on "The Study of Shakespeare as an Aid to Vocal Interpretation and the Study of Character," by Professor Churchill. We have referred only to those parts of the course of study which seem to mark a distinct advance on the older methods of theological training. Probably they do not differ materially from courses which are found in most similar institutions. Andover Seminary has exerted a positive influence on theological thought and the life of the Church in the United States, and it is a pleasure to be assured that its equipment for work was never better than now.

Prizes for Bible Study The American Institute of Sacred Literature recently inaugurated a system of college prize examinations. First and second prizes were offered for the best examinations by college students in Hebrew, New Testament Greek, and the English Bible. Examinations have been held in eighty-one colleges in the United States and Canada. A member of the faculty in each institution conducted the examinations. The papers were returned to the Institute, and submitted by it to a committee of competent judges. In the list of colleges we find almost all the leading ones of the country, those for women as well as for men, and the judges were men of recognized eminence as scholars. The first prize in Hebrew was won by Isaac Husick, of the University of Pennsylvania, and the first prize in New Testament Greek was won by a young woman, Edna White, of the University of New Brunswick. The first prize in the English Bible was also won by a young woman, Grace E. McGaw, of Rockford College. In noticing the subjects for the examinations we are especially pleased with the prominence given to the English Bible. By making a place in these examinations for that subject the Institute deserves credit, for, while its orignators may regard such work as less scholarly, those who have had experience in Christian activities must regard it as most practical. The prizes are offered again for the year 1896. The contest in the English Bible is open to all college students. The language examinations are open to all who will enter theological seminaries in the autumn of 1897, provided their graduation from college took place not earlier than June, 1896, and to all college students. The address of the Institute is Hyde Park, Chicago, and there are no fees connected with the examination.

Convocations In a recent issue of The Outlook an account was given of the opening of the new Church House in London, which is to be the home of the various ecclesiastical gatherings and societies of the Anglican Church. The first official use of that building was the meeting of the Convocation of Canterbury, the third week in February. The Anglican communion is divided into two Convocations, that of Canterbury and that of York, the Archbishops of Canterbury and of York, respectively, presiding. They are held simultaneously, the one in London and the other in York. In the account of the recent meetings we find little of general interest to American readers; indeed, if they were to be taken as typical, they would give occasion for the criticism often made, that religious bodies neglect the practical affairs of the present life. But they are not typical, for no Church is more alive to existing human needs. The subject which seems to have occupied most thought was what is known as "The Rubrics Bill," and the next "The Reform of Convocation." These were debated in both Convocations. We refer to the Rubrics Bill because it seems singular to those accustomed to the freedom of Puritan worship that so much discussion could be required to accomplish what seem to be very reasonable results. The "Guardian" says: "The reasons for providing large facilities for adapting our services to the varied conditions of modern life are obvious and cogent, and we likewise need some additional services which the Prayer-Book does not supply. What parochial clergyman is there—to take but one instance—who does not desiderate something in the way of a funeral service adapted to the case of very young children? The fact that nothing in this way can be done, if the law is to be strictly enforced, except by an act of Parliament expressly authorizing every rubric, prayer, and lesson, hampers church work on many sides, and gives occasion to not a few unauthorized and extemporized ceremonies and devotions." The idea of an act of Parliament being necessary to make it possible to use a suitable funeral service for a very young child is altogether beyond the comprehension of those who have been trained where there is entire separation of Church and State. As is well known, at present the Church of England is ruled by the National Parliament, which is composed not only of Anglican Christians, but in part of freethinkers, agnostics, and two or three professing Indian religions, to say nothing of Dissenters. The idea of the Church going to Parliament to ask what its forms of service may be, to us in this country seems altogether ludicrous. This illustrates a thought which we have often emphasized, that the disestablishment of the Anglican Church, instead of limiting its influence, would signalize its entrance upon a path of hitherto unexampled prosperity.

A Noble Gift The Rev. Sheldon Jackson, D.D., is known throughout the country as a tireless home missionary of the Presbyterian Church. He was a pioneer in the Mississippi Valley, in the Rocky Mountain district, and during the last few years has had a large part in the development of religious and educational affairs in Alaska. Wherever he has been he has proved himself to be a strong and influential leader. Home missionaries are not usually supposed to be possessed of wealth, and it is safe to say that Dr. Jackson has not been able to save what fortune he may possess from his salary. He has just given to the University of Utah the sum of $50,000. The "Evangelist" well says: "This gift of our home missionary hero is the surest pledge that all other gifts wanted are sure to follow." Such an example cannot fail to be contagious. Dr. Jackson has performed a splendid service in the field; and this gift to an institution of whose claims he is personally well informed is not the least of his many noble deeds in behalf of the Church of his choice and country which he has served so long and so well.

Persecution in Russia While the world stands aghast at the cruelties which have been practiced by the Mohammedans against the Armenians, little attention has been attracted by the almost equal barbarities of the Russians against the Stundists and other religious dissenters in that Empire. To be sure, there have been no such wholesale massacres as in Armenia, but in many instances individuals have lost their lives for no reason except their Christian faith, and still larger numbers have been sent to Siberia and the Trans-Caucasus. A recent writer in the "Independent" says that about one hundred nonconformist families are exiled every year, and this systematic process of banishment has continued for more than seven years. It is difficult to describe the various forms of Russian dissent. Some seem to be much like our Baptists; others more like the Quakers; and others more like the Puritans of the early part of the seventeenth century, who had no desire to break from the State Church, but who did desire a higher spiritual life. In analyzing the causes of the opposition to dissent we find that moral questions play a large part. The objection to these people is not only on the ground that they are not loyal to the Established Church, but also because they hold views which make their lives more moral. For instance, it is said that if a man refuses to drink *vŏdka* (whisky) it is presumed that he is a dissenter, and he is then liable to persecution. These people, therefore, have arrayed against them not only the State religion, but also the selfishness of the saloon, which loses by the propagation of temperance principles. On the other hand, it is said that landlords and employers of labor are more anxious to employ dissenters than other classes of people, because of their loyalty to duty. In spite of all attempts at its suppression—which are as cruel as the persecutions of the early ages—dissent is rapidly growing in Russia, and not improbably in the next quarter of a century will be able to compel recognition from the Government and the community. In the meantime it is well for those who are in the habit of condemning the Turk to ask, How much less worthy of condemnation is the Russian? and how much better would it be for the world if the realms now ruled by the Sultan were to pass under the jurisdiction of the Czar?

The Every-Day Church We have before referred to the Every-Day Church of Boston, the medium through which the Universalists of that city conduct their institutional work. The last Year-Book shows that in two years the church has raised $50,000 for its various activities. It is announced that an income of $10,000 a year can now be depended on, but that this is insufficient, and the pastor, Dr. Perin, appeals for a still larger amount. There is much in a good name. This church has been fortunate in its selection. Doubtless most of the churches in Boston are equally "Every-Day" churches, but this not only does the work but has the name, and is one of the institutional churches which is doing so much to change the life of our great cities.

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Books and Authors

Æsthetic Principles[1]

"Beauty, like all other qualities presented to human experience, is relative, and the definition of it becomes unmeaning and useless in proportion to its abstractness. To define beauty, not in the most abstract but in the most concrete terms possible, to find, not a universal formula for it, but the formula which expresses most adequately this or that special manifestation of it, is the aim of the æsthetic student." Thus Pater begins his preface to "The Renaissance." And again he says: "What is this song, this picture, this engaging personality, presented in life or in a book, to *me?* What effect does it really produce on me? Does it give me pleasure? and, if so, what sort or degree of pleasure?" Still further on he writes: "Our education becomes complete in proportion as our susceptibility to these impressions increases in depth and variety." This is the distinctly hedonic-æsthetic view of most artists, and we quote it here as singularly parallel to the latest scientific exposition of the same long-disputed question of what is the beautiful. A year or more ago Mr. Henry Rutgers Marshall published a large psychological work, "Pain, Pleasure, and Æsthetics," in which he developed his theory of the beautiful as a consistent but not a crude hedonist. This theory he stated as follows: "The beautiful is that in nature or in the activities or the productions of man which produces effects in us that are (relatively) permanently pleasurable in revival. The ugly, on the contrary, is that which produces effects of (relatively) permanent painfulness in revival." Mainly compacted from the larger work, this smaller and more popular and practical volume entitled "Æsthetic Principles" is one to be eagerly hailed by thoughtful people and by artists, because, unveiled by the uncertainties of metaphysical language, it lays open before them, with the restful precision of science, laws by means of which they can test their æsthetic impressions or construct their creations. The view which Mr. Marshall defends, logically unfolds from his fundamental psychological theory that "pleasure and pain are qualities both of which may and one of which must be present in every act of consciousness," is boldly supported by the latest physiological experiments, and is so cunningly fitted in to individual experience that the student acquiesces in each step as he examines the nature of the *impression* made upon the observer, and the *art instinct* expressed by the artist.

It is in the problem of the ultimate standard, looking at the matter from the standpoint of the critic, that our most eager attention is aroused; for we hope that here, at last, we may find the long-sought statement of a test by which we may classify our æsthetic impressions. Common sense agrees to the reality and value of the "Individual Standard of the Moment," allowing as we may its variability according to our moods, surroundings, and associations. Common sense also agrees to the reality and value of the "Relatively Stable Individual Standard," the basis of the judgments which we make our reflection; and according to our growth in years, experience, and study. But though common sense also agrees to the reality and value of the "Æsthetic Field of the Highly Cultivated Man as we conceive him," does it accept this as final? We must confess that with this, as with the statement of the ensuing "Ideal Æsthetic Field," we are not satisfied. We have followed Mr. Marshall along his well-laid and well-hedged path only to feel thrown out into a vague and ill-defined space where is not the guide whom we have been expecting. By his own confession, "the notion of a Fixed Universal Beauty, which the artist strives to conceive and represent, has in itself great æsthetic value altogether apart from its philosophic value; . . . but if we lose something in adopting the standards of relativity" he thinks "we are on the whole gainers," because this "doctrine enables us to look forward to an ever new and ever higher conception of beauty, arising as man develops towards nobility and perfection." The Idealist might reply, "But I cannot be satisfied with such a compromise; I cannot contentedly be 'on the whole' a gainer, yet lose 'something of great æsthetic and philosophic value.'" If the science of æsthetics culminates in such relativity of standard, must not its terms be irresistibly conclusive? And is the statement about "The Æsthetic Field of the Highly Cultivated Man as we conceive him" scientifically conclusive? It is true that "this is the field which every philosophic critic must acknowledge, if he is to treat æsthetic matters with any breadth."

We have been led to this conclusion logically, and so far as it goes we have no objection to it. But it hardly seems to us to have the finality which Mr. Marshall gives to it. He declares that the "relative stability of this standard gives it objective force as a real existing Ideal," and that this "æsthetic field is as distinctly objective as any absolutist could desire." In the conception of these standards we are obliged to "take account of the agreements in the experience of those whose judgment we believe to be most worthy of confidence," and "endeavor to co-ordinate our own experience with these agreements," and so they "become objective in a sense that allies them closely to the realities of the external world." This means that we are left to the task of choosing the highest type of the cultivated man in each age, comparing and selecting the qualities which can be assimilated in one æsthetic field; and this we must set up as the Ideal "as we conceive it"! This appears truly to be consistently subjective—perfectly consistent with Mr. Marshall's argument—an excellent thing to do, but not finally satisfactory. "Relation! Relative, not Absolute!" is the cry of the age, and of the advanced intelligence of the age. But we call upon science to keep on with her work of reconciling the varied demands of the races of mankind, the intelligent demand of the idealist, as well as of his opponent. And, indeed, Mr. Marshall, in the second part of his study, gives us practical help in defining this troublesome "æsthetic field of the highly cultivated man" by his organically connected and clearly tabulated negative and positive æsthetic principles. Agreeably to his theory, we have the negative principle of the exclusion of pain and the elimination of the ugly, by the avoidance of repressive pains or the pains of excessive functioning; psychological statements by which are explained the more familiar philosophical language of the relation of the ugly to the beautiful; the imitation of nature, truth, harmony, usefulness, fitness, conformity to type. The positive principles are of less practical use to the artist, but are not less interesting to the observer and critic; for among them are the satisfaction of expectation, contrast, vividness of impression, resemblance, width of pleasure-field, concentration, balance, variety, and rhythm. In this little book every man may find something of use to him, for every man has his pains and pleasures, that is, his likes and dislikes, that is, according to Mr. Marshall, his impressions of ugliness or beauty. To know why he has them, how he can avoid or induce them, by what standard he can judge whether he is correct in them, must be desired by every one. And this is just what Mr. Marshall has intended to show him how to do. It is done with a notably excellent style, a special knowledge cleverly brought to the level of the ordinary reader, and the high aim of helping his fellows to live fuller lives.

[1] *Æsthetic Principles*. By Henry Rutgers Marshall. Macmillan & Co., New York. $1.25.

Moral Evolution[1]

Professor George Harris has rendered a valuable contribution to the science of ethics by his volume on "Moral Evolution." There is nothing new in the endeavor to apply the doctrine of evolution in the department of ethics. Evolution is the clue which science has accepted in its endeavor to interpret the strange contradictions of the universe. Ethical thinkers have for a considerable time endeavored, in the employment of this clue, to work out a scientific statement of ethical law and ethical progress. What is new in Professor Harris's book is the further step—and it seems to us a real step in advance—which he makes in this endeavor. To many it seems somewhat difficult to reconcile ethics at all, in any high and noble view of the case, with evolution as interpreted by Herbert Spencer, though Herbert Spencer has himself made the attempt so to do. Mr. Kidd, and still more Mr. Huxley, practically bring ethics in at a certain stage of human development to antagonize the preceding processes. According to both these writers evolution is a selfish struggle for existence and domination by means of which progress is carried on up to a certain point; then comes in the ethical principle demanding service and the sacrifice of self. "Goodness or virtue," says Mr. Huxley, "involves a course of conduct which in all respects is opposed to that which leads to success in the cosmic struggle for existence. In place of ruthless self-assertion it demands sacrifice; in place of thrusting aside or treading down all competitors it requires that the individual shall not merely respect but shall help his fellows; its influence is directed not so much to the survival of the fittest as to the fitting of as many as possible to survive." It is difficult to reconcile this statement of Mr. Huxley's with consistent evolutionism; but then consistency is not Mr. Huxley's strong point. Drummond carried the process on further and deeper. He showed that altruism is from the very beginning an element in evolution; that the monad cannot produce growth without dividing, and in some sense sacrificing, itself; that the flower perishes for the sake of the fruit, and the egg for the sake of the bird; that maternity runs through the universe, and the struggle for

[1] *Moral Evolution*. By George Harris, Professor in Andover Theological Seminary. Houghton, Mifflin & Co.. Boston. $2.

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others is the secret of maternity; in a word, that service and self-sacrifice are from the beginning essential to development.

Professor Harris approaches this subject more from the ethical point of view, assumes evolution without defending or even to any great extent interpreting it, and boldly affirms that the struggle for self is a moral struggle—as moral as the struggle for others. This affirmation of the virtue inherently resident in regard for one's self is the distinguishing contribution of his volume to the literature of this subject. Not, indeed, that this is original with him; not that no ethical teacher before him has ever affirmed that love for one's self is part of the moral law. To go no further back, this is found distinctly stated in the ethics of Dr. Mark Hopkins, and both he and Professor Harris discovered it embedded in Christ's summary of the Jewish law. But Professor Harris works out with marked ability the principle that struggle for others and struggle for self are not inconsistent nor incongruous; that, indeed, one is impossible without the other. "Two persons are concerned in every altruistic act—the giver and the receiver. To the completeness and the value of such an act receptiveness is essential. There is as much virtue in right receiving as in right conferring." "It is false pride to refuse needed help. Ingratitude is base. Indeed, right reception is the more difficult, and therefore in many cases the better, part of virtue." "The altruism which reduces self to zero is an act without an actor; it is something out of nothing; it is a verb without a noun." "Unless one does make the most of himself, he is incompetent for good to others. The pleasure I have in helping another does not reduce the virtue of the act, but enhances it." He contends, we think successfully, that the very term self-sacrifice is, if not misleading, very liable to mislead. Every true act of self-sacrifice is a true act of self-service. In sacrificing ourselves for another, what we really do is to sacrifice our lower for our higher selves. "Self-sacrifice is not self-abasement, self-obliteration, self-debasement. One may, for the sake of another, sacrifice outward things—goods, time, pleasures, comforts, reputation. He may sacrifice possessions and enjoyments which in themselves are legitimate, and so may practice self-denial. But he may not sacrifice character, the goods of the soul, truth, honor, purity, nobleness." This is but another way of saying, "He that loseth his life for my sake shall save it." It is but an interpretation of the declaration that because Christ emptied himself God highly exalted him. Self-emptying is always the condition of true self-exaltation.

Our brief quotations have been, we hope, sufficient to show the terse, compact, and often scintillating style of the writer. Our brief epitome has not been sufficient to embody its substantial contribution to ethical thought, only to indicate the central and germinant element in that contribution.

Some Recent Novels

Whatever Mrs. Burnett writes is sure of a wide reading. *A Lady of Quality* marks an entirely new departure in her methods. She has given us here the life-story of an eighteenth-century woman placed under strange conditions, who learns what love and unselfishness mean only after a bitter experience of sin and its punishment. Clorinda is the motherless daughter of a drinking, hunting English father of the Squire Western type, a brutal, foul-mouthed fellow who hates his daughters because he has no son, refuses even to see them, and allows Clorinda to be brought up by grooms and ignorant servants until she becomes as a child passionate, willful, and as foul-mouthed as himself. Discovering this by chance, he takes a fancy to her, makes her a kind of child boon-companion, dresses her in boy's clothes, brings her to the hunting-field, and, in short, does all he can to ruin her character. At the age of fifteen she abandons boy's attire and becomes a superb beauty and coquette. Proud of her power over men, she yet falls a victim to the arts of a villain, conceals her sin, marries a noble-hearted elderly man, to whom she is gentle and faithful, and after his death meets with an ideal man of her age and learns what true love is. Meanwhile the villain of her early life (who then refused to marry her) continues to pursue her with threats of exposure. In a moment of rage at the vilest insults she strikes him with a heavy whip and kills him. She conceals his body in the cellar of her house, marries the man of her choice, and lives a life of repentance, charity, and humbleness. This brief outline is enough to show that the story in itself has strong dramatic possibilities. In its treatment we do not think that Mrs. Burnett is at her best. In reproducing the eighteenth-century atmosphere she is not at home. The unqualified somberness of the story is not in keeping with the bent of her genius. The characters have not an air of naturalness. The whole tone of the story is too intense not to become strained. The diction is often stilted, and one feels that there is too much repetition of the superlative in describing the wondrous beauty and power of Clorinda. No one can deny the originality of the plot and the strength of the situations; but from the literary point of view there is exaggeration. (Charles Scribner's Sons, New York.)

There is much about *The One Who Looked On*, by Miss F. F. Montrésor, that reminds one of the qualities that made "Ships that Passed" so popular. The story is slight, but told with simple sincerity and what we may call a cheerful pathos. The narrator is a true-hearted, natural girl whose unrequited love does not prevent her from being a helpful, bright companion to all around her, and to sympathize with the sorrowful love-story of her innocent and unknowing rival. There is wholesome humor in the book, too; and the author's imaginative touch is delicate and sure. (D. Appleton & Co., New York.)

Iralie's Bushranger is a cleverly told little story by Mr. E. W. Hornung, who is probably tired of being called the Kipling of Australia. It is a tale of the old days—not so very old either—when bushrangers' deeds gave plenty of material for writers of adventure. The plot is a clever one and neatly handled; and both the bushranger and the gentleman whose identity he assumes, and who in turn is believed to be the robber, are brought out clearly. For readers of stories of incident this book will provide a satisfactory hour's reading.

Anthony Hope's *Comedies of Courtship* includes "The Wheel of Love" and a few other society tales, not intended to be very probable or to be taken seriously, but serving as a medium for witty talk and to set off amusing situations in the limitlessly possible complications of love-making. Those who have read the "Dolly Dialogues" will know what to expect. There is no sign that Mr. Hawkins's powers of invention and quiet satire are failing him. (Charles Scribner's Sons, New York.)

Strangers at Lisconnel is a second series of the charming "Irish Idylls" by Miss Jane Barlow. The new sketches are not inferior in the least to their predecessors. They give a lifelike reproduction of Irish peasant character, without a touch of burlesque or excess. In turn they bring out the pathetic, the humorous, and the quaint qualities of the Irish village, as deftly and strongly as does Ian Maclaren those of the dwellers in his Scotch glen. While the story-element is slight, it is always present. The reader feels that he has before him a chapter out of human nature, with the simple gayety or sorrow unspoiled by over-refinement, yet treated with true art. (Dodd, Mead & Co., New York.)

Mr. Walter Frith's *In Search of Quiet* is a little like "Cranford" modernized, but not as amusing or clever. It tells of a city man's visit for rest to an English village, and of the little comedies and tragedies he discovered under the apparently humdrum inactivity. The style is good, and a little more vigor in the telling would have made the story a capital one. (Harper & Brothers, New York.)

A valuable guide-book is the Rev. Dr. Henry S. Lunn's *How to Visit Switzerland*. (Horace Marshall & Son, London.) This book ought not to have been prefaced by such a cheap portrait of Dr. Lunn, and its maps ought to be of a more exhaustive order. However, the editor tells us that he has no intention of entering into rivalry with the excellent handbooks of Baedeker or Murray, and that one or the other of these works is indispensable to any one who wishes to make a thorough study of Switzerland. As many of our readers know, Dr. Lunn is the originator of the now famous Grindelwald Conference. During his residence at the University of Dublin he had been a member of a small club called the "Contemporary," which represented every shade of political opinion, and which met every Saturday evening to discuss the developments of the week. When Dr. Lunn founded the "Review of the Churches," it occurred to him that if men who differed so widely in their political aspirations could meet together in so friendly a manner from week to week, and, as a consequence of those assemblages, could understand each other so much better, it would be possible to combine in a party visiting some quiet spot on the Continent a number of men who differed on matters ecclesiastical as completely as Mr. Russell and Mr. Davitt (two members of the Club) differed on political issues. Accordingly, Dr. Lunn planned for a fortnight in January, 1892, a winter party to visit Grindelwald to enjoy the skating and tobogganing of that delightful resort. The party numbered twenty-eight, and included a High Church clergyman, two evangelical clergymen, three Methodist ministers, and several other representatives of Nonconformity besides Dr. Lunn. Every day, after dinner, problems which tend to separate Christians were discussed, and also questions touching those fundamental grounds of agreement which should unite Christians. The days were given up to winter sports. Encouraged by this success, Dr. Lunn wrote to Earl Nelson and to the Bishop of Ripon asking them if they would co-operate with him in summoning a Conference to meet at Grindelwald in the summer to discuss the question of Home Reunion, the primary object of the gathering being to give greater prominence to those aspects of truth upon which English Christians are at one. Both the Earl and the Bishop replied, promising their sympathetic support. The summer Conference of that year at Grindelwald surpassed the most sanguine expectations of its founders. Nearly one thousand persons availed themselves of the opportunity. The most remarkable addresses were delivered by Père Hyacinthe and by the Bishop of Worcester. One result of the Conference was the beginning of the Co-operative Educational Travel Movement. A tour to Rome was decided on. Professor Mahaffy and the Rev. H. R. Haweis delivered lectures, and, in all, six parties went to Rome in the spring of 1893. The total number of tourists was about 450. In the summer of 1893 occurred another Conference, but in consequence of the disastrous fire at Grindelwald the assemblage took place at Lucerne. The next experiment in foreign travel was the pilgrimage to Jerusalem. A steam yacht was chartered, and the party enjoyed unusual privileges, listening to lectures from Dean Farrar, Professor Mahaffy, the Bishop of Worcester, and from Mr. F. J. Bliss, the eminent archæologist. In 1894 another Grindelwald Conference was held. The attendance had now risen to 2,500. The previous year an appeal had been made to the churches of Great Britain, suggesting that Whitsunday should be set apart as a day of special intercession for the outpouring of the Spirit of Unity. The Archbishop of Can-

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terbury issued a special encyclical to his clergy supporting the suggestion, and the Moderator of the Church of Scotland, Presidents of all the Methodist Conferences, and leading representatives of the Congregationalists and Baptists united in preaching special sermons on the occasion. At the Conference of 1894 addresses were delivered by the Dean of Bristol and Norwich, Professors Schuttleworth and Lindsay, Dr. Newman Hall, and many others. Summing up all this Educational Travel Movement, Dr. Lunn justly says that the union of persons with common tastes and aspirations, though often separated from one another by the sectional barriers of Christianity, proves an unmixed good. From each experience the members return, not only with a widened circle of friends, but also with a widened horizon for things intellectual and spiritual. Racial and religious prejudice must go down before the assurance of the brotherhood of nations, and to that end Dr. Lunn has contributed a real means. His book on Switzerland contains interesting information, and it is fortunate that its name does not suggest the more exhaustive knowledge which we have a right to expect in a genuine guide-book.

The most valuable and timely publication in that excellent series called "Public Men of To-Day" (F. Warne & Co., New York) has just appeared, namely, *Stambuloff*, by Mr. A. Hulme Beaman. It is always a pleasure to read an account of a notable man written by one who has known him intimately, and it is exactly this pleasure which we gain in turning over page after page of a book which is a history of Bulgaria as well as a biography of her great statesman. The one criticism to be made upon this volume is that it is too much a history of Bulgaria's foreign relations and not enough of the internal development of a new country. For many years, and under the most diverse conditions, Stambuloff was the central figure in Bulgaria. That he fell from his high office in spite of the national demonstrations against his leaving it, that unruly mobs were excited against him by the soldiers themselves, that he was spit upon and insulted by the rabble, that his house was put in a state of siege, that he was attacked by the police, that he was illegally sequestered, that an execution for taxes was levied upon him, and finally, after many premeditations, that he was horribly assassinated, lies at the door of Prince Ferdinand's Government. Stambuloff had ruled roughly a rough people. It was the only way. He had been a revolutionary leader when most youths of his age were still at school. No matter how rugged his course, no matter how heavy his hand, he, far more than any other one man, had consolidated Bulgarian union, and, even when his own prince was cruelly kidnapped, had held his country single-handed. No matter how far his course may have been from what it would have been had he lived in a land of greater civilization, his assassination came like a terrible shock upon all those who love civil liberty. This was emphasized by the character of the assassination itself. The assassinators of Stambuloff were known to the authorities. They openly boasted that they were hired to kill the man who had made Bulgaria. Stambuloff was already ill of a grievous disease, and his physicians had begged leave for him to quit Sofia, for he could not take a step outside of his own house without being followed by these brigands who had been sworn and paid to assassinate him. So public a scandal had it become that the foreign diplomatic agents stationed at Sofia had repeatedly informed the Government of the danger to Stambuloff, and had declared that, in case of disaster, the responsibility would be on the Government itself. Still the Government officials persisted in refusing to grant a passport, and, as Mr. Beaman truly says, they signed Stambuloff's death-warrant, as surely as if they had led him out to execution. The very day before the murder the Government organ, the "Mir," had published an article saying "that so long as Stambuloff lived there was no hope of a reconciliation with Russia, and that the only thing to do with him was to tear his flesh from his bones."

Mr. Miner W. Bruce has published through the Lowman & Hanford Company, Seattle, Washington, a book on *Alaska*. The author's six years' experience in our Arctic province has enabled him to present a singularly graphic and instructive account of his observations. Few of us who speak of Behring Straits stop to think that it was only in 1728 that the Imperial Government at St. Petersburg sent Vitus Behring on his voyage of discovery. By 1775 Spanish explorers had reached Sitka, but in the meantime Russians had arrived at Unalaska. Captain Cook, one of the most daring navigators, justly shares with Behring and Vancouver the honor of navigating the northern waters. Our direct interest in this country, however, dates from 1867, when, for the sum of $7,200,000, we purchased Alaska from Russia. The name Alaska comes from "Al-ak-shak," which means "Great Country." It is such, for it comprises an area equal to about one-quarter of all the rest of the United States. The real beginning of Alaskan progress did not occur until the Alaska Commercial Company's lease of the fur-seal islands expired. The North American Commercial Company took hold of affairs, and the whole southern coast was invaded by the new combination. While the book was probably written to give to prospectors and others a correct idea of the material resources of the territory, its author does not neglect other things. For instance, Prohibitionists might be pleased with the conduct of affairs in Alaska. Up there they prohibit the cutting of timber and the exporting of it out of the territory; they prohibit the killing of fur seals except under certain restrictions; above all, they prohibit the importation, manufacture, or sale of whisky. As to this latter, however, the fact is that liquor can be had in almost any place. Notwithstanding the absolute prohibition, the Government collects an internal revenue tax from all persons having it for sale! The nature of the country, with its astonishing coast-line and many intricate channels, offers many an opportunity for the successful smuggling of liquor. As an example of the extent of the traffic, we may instance the fact that in the little town of Juneau, with a population of 2,000, there are twenty saloons. One of the most interesting chapters in Mr. Bruce's book is that on missionaries and their work. In 1793 Russia sent missionaries to Alaska to instruct the natives in religion, and also sent convicts from Siberia to teach them agriculture. The result of all this was that a few priests of the Greek faith tried to stem the tide of outrages from unscrupulous men, but with little success. When the American flag displaced that of Russia, the Russian schools and churches for the most part were closed, and the ground became gradually occupied by our own missionaries. One of the most eminent now in Alaska is Dr. Sheldon Jackson, who has done much to eradicate the degradation and ignorance prevailing among the natives.

Literary Notes

—A movement is on foot for the erection of a suitable memorial to Dr. Johnson at Lichfield, his birthplace. It is possible that a museum for the preservation of Johnsonian relics and literature may be established.

—Five short autograph poems by Robert Burns were sold recently in London for $490, three long letters for $370, and three short ones for $105. At the same time seven letters of Sir Walter Scott were sold for about $27.50 apiece.

—Professor Herman Grimm, of Berlin, has recently received from the Emperor the order "Pour le Mérite." It was conferred upon him at the same time as upon Bismarck, and is a deserved recognition of his lifelong devotion to the highest ideals of arts and letters.

—The three volumes of "Unpublished Works of Edward Gibbon" will be brought out within a short time. They will contain the historian's famous autobiographies—seven in number—and in addition to his journals there will be much correspondence and other matter.

—It is not generally known that there were four conspiracies against President Lincoln—three to take his life and one to kidnap him. Victor Louis Mason, an attaché of the United States War Department, has written an article for the April number of "The Century" on "The Four Lincoln Conspiracies," which gives the first complete and consecutive account of these attempts.

—Mr. Bernard C. Steiner, Librarian of the Enoch Pratt Free Library of Baltimore, writes to "The Critic:" "So much has been said of late concerning book-worms that it may be of interest for you to know that about two years ago we discovered one in one of our books. We kept the worm for several weeks, in hopes that it might turn into a chrysalis, but, in spite of feeding with bits of paper, the worm died."

—Mrs. Harrison, the novelist, is a daughter of Charles Kingsley. Most of her books bear only the name "Lucas Malet." When asked recently why she chose a pseudonym instead of using a name which was already so well known in literature, she replied that it was in order that her work might be judged on its merits—quite apart from and independent of her father's reputation. "And the secret was, as a matter of fact," she said, "kept for a long time."

—Mr. Edmund Gosse, in his capacity as chairman at a recent Browning lecture, speaking with the authority of long personal friendship, warned his hearers against thinking of Robert Browning as a sort of Veiled Prophet. "What I saw," he told them, "was an unostentatious, keen, active man of the world, one who never failed to give good practical advice in matters of business and conduct, one who loved his friends but certainly hated his enemies, a man alive in every eager, passionate nerve of him, a man who loved to discuss people and affairs, and a bit of a gossip, a bit of a partisan too, and not without his humorous prejudices. He was simple to a high degree, simple in his scrupulous dress, his loud, happy voice, his insatiable curiosity."

—The New York "Evening Post" informs us that Mr. William Woodville Rockhill, the newly appointed First Assistant Secretary of State, and one of the most distinguished of living Asiatic travelers, has given us an account of his second journey to Tibet, in the form of a "Diary of a Journey through Mongolia and Tibet," published by the Smithsonian Institution. The bulky volume will be of much value and interest to specialists, as the author, who speaks both Chinese and Tibetan, had great advantages over any rivals in the same region, and knew how to make the most of them. The public, however, will find the mass of uncouth names and minute geographical information rather formidable, and be more inclined to admire than to read. Although Mr. Rockhill did not succeed in following out his original plan of pushing through to India, but, like so many others, was forced to turn back, he went over much new ground, and has added materially to our knowledge of one of the least explored countries of the world.

—The "Atlantic Monthly" remains true to its traditional literary quality, but shows a notable power of adaptation to the expanding life of the country. It was once in a certain sense a New England magazine, but American literature was then largely of New England. That literature is now fast becoming national, and New England has taken its place as a part of the Nation in the development of its literature. With this expansion of literary interests and activity the scope of the "Atlantic" has also expanded. The March number gives us side by side a continuation of some very interesting memoirs of Hawthorne by his daughter, a study of Secretary Morton as a possible Presidential candidate, an account of E. A. McDowell, the sculptor, and a very interesting article on "The Irish in American Life," to be followed in April by a corresponding treatment of the Scotch element in the American people. It is a pleasure to note these signs of vitality in a magazine which has done so much for the encouragement of American literature and the development of the literary spirit, and which holds so resolutely to the highest ideals of life on this continent.

[For list of Books Received see page 527]

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For the Little People

Too Well Trained

By Ernest L. Thurston

Dick is a faded, iron-gray steed, from whom the fires of youth have long since departed, yet he succeeded recently in arousing his driver to great activity, and in causing an absolute change in that gentleman's beliefs regarding the benefits of thorough training.

Dick is the property of Uncle Sam, and it is his duty to draw the little two-wheeled cart of the mail-collector of our district from one street corner to another. In order that these trips might be made the more rapidly, the collector easily trained his steed to start off at a trot for the next box the moment that the click of the padlock told that the mail had been taken out of one and the opening again secured. By running a step or so the mail-man easily jumped in the little door in the rear of the closed cart—that is, he did it easily until lately. Now he does it no more.

On this occasion the collector had taken out his mail and snapped his padlock in place, when suddenly the large package of letters slipped from his hand and fluttered over the sidewalk. At the same instant Dick, having heard the usual signal, started off for the next corner.

The postman, frantically scraping up the letters that seemed to have scattered in every direction just out of reach of his hands, yelled to him to stop, but Dick was not used to being called to a halt in such a manner, and kept steadily on up the street. If anything, he went a little faster than usual—his load being lightened of full two hundred pounds of mail-man.

Puffing and yelling, the postman hurried after, his hands full of letters and papers, while passers-by looked on in amazement, not understanding the matter, since the shut-in cart prevented their seeing that it had no driver.

Dick reached the next corner well in advance of his master; waited what he evidently considered a sufficient time for collecting the mail, then, looking around and seeing no one, concluded the collector was inside and started off once more just as the poor mail-man came running up, red in the face, and so out of breath that he could not speak.

Panting and choking, the poor fellow hurried after, only to have the performance repeated at the next corner. Certain it is that if a carriage had not come up opportunely and helped the carrier along, Dick would have led him a chase back to the city post-office. As it was, he was headed off after going four squares.

The collector was late that trip, and Dick was no doubt surprised at being forced to retrace his steps at once. Perhaps he did not thank his master for the self-control the latter showed. The best part of the affair to those who saw its ending was that the driver did not give even a harsh word to his steed.

But the next time he collected mail on our corner he stopped Dick close up to the post and kept hold of the reins.

Two Runaways

Last week a cow which was being driven through the city ran away. She was frightened more and more by the crowds that gathered at her heels shouting and screaming. A hall door stood open, and into this doorway the cow dashed and ran up the stairs. She pushed her horns through a door at the top, and was held fast.

A horse fastened to a post opposite a candy-store was frightened. He broke loose, and dashed across the street into the candy-store, the door of which was open. The wagon caught in the door and held the horse. He was unharnessed, the wagon pushed back, and the horse led up the steps, for the candy-store was in a basement.

The cow that jumped over the moon was a real curiosity, but a cow able to go up and down stairs is surely as great. Do you suppose the horse wanted sugar? He may have been neglected that morning and not have been given his usual lump.

In Barnyard Land

By Mary F. Butts

Something has happened in Barnyard Land,
Kulluck! kulluck! kulloo!
The heralds are crying up and down,
Cock-a-doodle-do!

The gray mare in the castle hall
Calls out a loud Neigh! neigh!
The peacock strutting on the wall
Has something wise to say.

The pet lamb bleats Ba-a-a! ba-a-a!
The geese come running out;
The piggies grunt "Ugh! ugh! ugh! ugh!
What is it all about?"

Something has happened in Barnyard Land,
Kulluck! kulluck! kulloo!
Cropple-Crown has laid her first egg—
Cock-a-doodle-doo!

A Curious Store

I know a very curious store. In the window is a sign which says, "Orders for —— Laundry taken here," and just inside is another sign, "Mending Done at Reasonable Rates." Glass cases on the counter contain shoes that have been mended. Old books tied with rope are in piles. A partition divides the store, and here old furniture is lying about. At the back of the store, sitting cross-legged on a table, is a tailor who looks like a poet. He has a lovely voice, and eyes that tell you how gentle he is. The most remarkable thing is that, while shoes are mended, there is no shoe-maker there, but the man who takes the orders for shoe-mending looks like a minister. He, too, has gentle manners and a very pleasant voice. High up on the dusty wall behind the counter is this sign in black letters on a blue ground:

> Honor and shame from no condition rise;
> Act well your part, there all the honor lies.
> —*Pope.*

That is the right quotation, but the word "shame" was changed to "fame" in the sign. Beneath is:

If a shoemaker, Be the Best kind—Do every job of work Faithfully well.

Dignify your profession, and it will command Respect.

Remember that Roger Sherman and Henry Wilson began life at this humble trade, and in the end were honored by the State and Nation.

Naturally, after I became acquainted with this gentlemanly shoemaker, I asked about the big sign. He told me he used to be a big shoe-manufacturer, employing a number of men. He found that the men did not take pride in their work, and he decided to call their attention to the men who, by faithful service at their trade and attention to their duties as citizens, won high places in the eyes of men. Roger Sherman was one of a committee of five to draft the Declaration of Independence, and one of its signers. Henry Wilson was the son of a farmer in New Hampshire. He was elected to the State Senate, then to the United States Senate. He was an anti-slavery man, and wrote two books on the anti-slavery movement.

A Little Queen

The snow is lying out in the street. It has been swept from all the sidewalks, and that makes good sleighing. The butchers and grocers have been going about with jingling bells, and the boys have been snowballing. Just now a little queen passed. She sat in a rocking-chair that was tied securely on a pretty red sled. An old shawl had been put on the chair first, and then she sat down and it was tucked all about her. On her lap was a coat; she wore a jacket, and over the jacket a white flannel shawl that must have been hers when she was a baby. A tightly fitted hood and a veil over her face completely hid the little queen. Her horse is her papa. He has no gloves on, and no overcoat, and his shoes are quite old, but he is prancing and kicking in the most violent fashion, and when the little queen nearly falls from her throne laughing, the horse starts off at a comfortable trot, and the bell on his neck jingles gayly. Here they come back again. I hear them laughing. The horse is prancing and arching his neck, and generally behaving in a reckless manner. How the little queen laughs! and, strange to say, so does the horse. Away he goes down the hill at a safe trot, and the little queen is sitting back with great dignity.

The little queen lives in two small rooms, probably, with a great many other people living in the same house. There may be no carpet on the floor, but the little queen does not care; she has her papa, who plays horse with her, and a mamma who sings lullabies, and the only world she knows is full of love, and she is the queen who receives it all.

A Great Surprise

You must remember Elizabeth. She is the doll, you know, who has had the advantage of kindergarten training, and since she left the kindergarten she has been living with me. Doubtless you remember that Elizabeth was shut up in a drawer for a long, long time, and that she was taken out of that drawer when two little girls came to live across the street. When they became our neighbors it gave a reason for Elizabeth to sit in the parlor, so there she is every day waiting for callers. Washington's Birthday Elizabeth did have a caller who was charmed to see her, and greeted her most affectionately. Elizabeth looked very happy. The little girl told her how beautiful she was; she examined her clothes, and exclaimed at the beautiful way they were made. The little visitor, after enjoying Elizabeth for an hour, announced that "Elizabeth is a nice doll, but she is too big. She weighs too much. I like my own doll best." It must have shocked Elizabeth. She had never heard any one say that; all her other visitors always feel sorry to go away, and many of them have cried hard at the thought of leaving Elizabeth. I felt so sorry for Elizabeth that I just took her in my arms and put her down in the corner of the sofa. I could not look at her when her feelings were so hurt. Poor Elizabeth! It surely cannot be right to tell even a doll that she is not attractive.

A School for Linnets

An English paper tells of the way in which some linnets have been trained to care for themselves. Thread was fastened to a thimble and a wire in the linnet's cage. In the thimble is some water. The linnet discovers this. His seed-box cover is open. Each day the box-lid is lowered a little, and the thread is lengthened on the thimble. The linnet learns to lift the lid of the box, and to pick up the thread to which the thimble is fastened, and draw it up until he can reach the water. At last the thimble is lowered until it rests in a glass of water, and then the linnet, when it wants a drink, draws it up. By the time it has learned to do this it has learned to raise the cover of its seed-box and get the seed.

The Boy who Borrowed Trouble

Though extremely fond of coasting, this most
peculiar lad,
While flying swiftly down the hill, would wear
a look of pain;
For already he was thinking—and it really
made him sad—
That very soon he'd have to climb the whole
way up again.

—*St. Nicholas.*

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Municipal Progress

Reform Blocked in Baltimore

Baltimore's Republican Mayor set out to give the city a reform administration, but his efforts have been defeated by his party colleagues in the City Council and the State Legislature. The Mayor not only decided to retain several Democratic officials, but in his list of new appointments did not include a single man "known in Republican politics." For this outrageous attack upon the property rights of politicians the Republicans in the City Council refused to confirm his nominations. When the Mayor declined to substitute nominations acceptable to the Councilmen, an ordinance was passed depriving him of all power of appointment and vesting it in the City Council in joint convention. The Mayor, of course, vetoed this ordinance, but it was passed over his head by the necessary two-thirds majority. Only three Republicans voted against it. The Legislature was appealed to to help the Mayor; and the Senate, by an almost unanimous vote, passed a bill giving him the absolute power of appointment; but the House of Representatives, which is overwhelmingly Republican, voted forty-four to thirty-eight against the consideration of this bill. The defeat of Gorman, therefore, and of the party of Gorman, has not extirpated Gormanism from the politics of the State. The treatment of independent voting begun at the last election must continue to be applied.

Chicago Voters' League

The Municipal Voters' League in Chicago is beginning its work in a fashion that promises to effect something. Not content with agitating for reform in the abstract, it is investigating the records of candidates, canvassing neighborhoods, and bringing personal influence to bear wherever it is available. One of the instructions sent out from headquarters reads as follows: "If you are trying to turn down a bad alderman, get the facts against him, stick close to them, and pound him down with the facts." The League is refusing to indorse the candidates, however respectable, who have voted for the ordinances granting valuable public franchises to private corporations without adequate compensation except to Councilmen.

University Extension Society Work

It appears that the invaluable work done by Dr. A. A. Bird, of Philadelphia, in investigating the history of the street railway franchises of that city, was done at the instance and with the financial support of "The American Society for the Extension of University Teaching." The movements to relieve the poor from the oppression of monopolies and to relieve them from the oppression of ignorance are identical in spirit, and it is always a gratification to find the same persons interested in both and pushing forward both by the same means.

Reformers Should Find Things to Praise

At a recent meeting in the interest of good citizenship in Grand Rapids, Mich., Mr. Bradley, the pastor of the First Congregational Church, made a few remarks commending the Police Board for securing the closing of theaters and saloons on Sunday, the prohibition of baseball games on that day, and the suppression of gambling. The next day he received a letter from the Chairman of the Police Board thanking him for his words, and adding the following: "We are condemned every day, upon the streets and in public places, for our course by those who seek profit from unlawful practices and their sympathizers, but yours is the first case I know of where we have received, in a public place, one word of encouragement. It is a notorious fact that in this city the Police Commissioner who tries to do his duty leaves the office a most unpopular man, and this is so because those whom he serves by doing his full duty let the other fellow do all the talking." The lesson taught by this incident is too obvious to require statement. Mr. Bradley's very sensible comment is: "Police commissioners are human beings, and perhaps may be justified in thinking that public sentiment is for that course which is represented to them by the many voices, and act accordingly."

Western Abuses in Tokio

The city of Tokio, Japan, says "London," in falling into Western ways, has fallen into one of the easiest and worst. In constructing municipal water-works, the Western plan of fostering home industries was in part followed, with the result that eight hundred tons of home-made pipes were foisted upon the city after they had been rejected by the clerk of the works. Thereby the citizens of Tokio were subjected to a loss of half a million dollars. The chairman of the company supplying the pipes was, in the approved Western fashion, a politician, a member of Parliament. He was also, it seems, the former pastor of a Greek church. This last feature is rather Southern than Western. It carries us back to the reconstruction days in South Carolina and Louisiana.

Advertising in Street-Cars

Judge Ewing, of Pittsburg, Pa., has rendered a decision declaring that a street-car company has no charter right to do something which such companies wish to do and the public wishes them not to do. In an opinion rendered last month, Judge Ewing said: "Anything reasonably necessary for the convenience and comfort of passengers while en route would be within the power of the company. We are unable to see how the business of advertising for pay comes within any of the rules as to the power of such a corporation. The business of advertising in cars has grown to such an extent that sometimes cars are run for this purpose in which are no passengers." If this decision could be followed up, and street-car advertising be put an end to, it would be a most grateful relief to the eyes and nerves of the traveling public.

Reasonable Capitalization of Electric Roads

Mr. J. H. Wood, the editor of "Municipality and County," in a recent paper before the Buffalo Municipal Ownership League, called attention to a report made in 1889 by a Committee of the American Street Railway Association, which throws a flood of light upon the now important public question of the rightful capitalization of electric railways. This Committee reported that the cost of constructing a ten-mile road, complete (overhead trolley system), with fifteen cars to be as follows:

Cost of road-bed	$70,000
Cost of wiring	30,000
Cost of cars	60,000
Cost of power plant	30,000
Total	$190,000

In other words, in 1889, when the cost of materials for electric roads was much greater than to-day, the Committee of the Street Railway Association stated that the reasonable limit of cost for electric railways was $19,000 a mile. Yet, as the street railway report of the Assembly Investigating Committee recently brought out, $100,000 a mile is not an infrequent capitalization for a single-track horse railway.

Mayor Pingree's Difficulties

President George A. Gates, of Iowa College, is not afraid to praise a faithful public servant whose faithfulness to the public has made him enemies among the classes from whom college endowments are supposed nowadays to come. In an editorial in the "Kingdom" he describes in vigorous terms the manner in which the corporate interests of Detroit were arrayed against Mayor Pingree when he began his war upon the unjust rates paid by the citizens of Detroit to local monopolies. The business, industrial, and commercial leaders of the city, says President Gates, certainly ought to have rushed to his support; yet "there was almost nothing of the power of such interests that was not turned against Mr. Pingree. . . . He is a member of a shoe-manufacturing firm; the corporate interests of the city did what they could to ruin his firm. 'There was a time when not a bank in the city of Detroit was out of the combination which refused to take the account of Pingree & Smith, a firm having a factory and employing more people than any other shoe-factory in the West.' . . . Mr. Pingree was put out of the directorship of the bank he helped organize, and in which he held $27,000 worth of stock. . . . Some of those who dared to be his friends, business or social, were similarly treated. . . . He was compelled to borrow money in New York during the panic at twelve per cent., for the reason that none of Detroit's corporate capital would come to his aid, so angry were the possessors of this capital at what they deemed 'Socialistic' tendencies of a man." If the word 'Socialism' ever becomes popular in America, it will certainly be due to the efforts of its friend the enemy. The five thousand majority for Mayor Pingree at the last election was a property-owning majority. Detroit is one of the last cities in the country in which confiscatory Socialism could have developed popular strength. The number of home-owners in Detroit exceeds the number in Boston, with a population twice as great, and falls but a little short of the number in New York City, with a population eight times as great.

Municipal Experiences in Southern Ohio

An Ohio correspondent sends us an instructive account of the recent experiences of Portsmouth and Ironton, O., with the public and private ownership of electric-lighting plants. Portsmouth, a city of about 14,000 people, installed an electric-lighting plant in 1885. Additions were made from time to time until, in January, 1894, it had one hundred and thirty-five arc lamps, and the plant had cost it $26,600. The cost of operating on a moonlight schedule in 1893 was $33.33 per light per year. This figure, of course, did not include interest on cost of plant ($10 a year) or depreciation. In 1894 a new electric street railway desired to add the lighting of the city to its other business. A contract between the city and the street railway company was made, beginning in March, 1894, which provided that the railway company should receive the city's electric light plant and furnish light for ten years on a moonlight schedule at the rate of $33⅓ per light per year. At the end of the period the plant was to be returned to the city in as good condition as it was received. On this contract the railway company claim a present profit of 33⅓ per cent. on the price named, and the claim is a probable one, inasmuch as electricity can be furnished for two purposes at less cost proportionately than for one. Yet the citizens of Portsmouth have abundant reason to be grateful for their ownership of their plant. Their experience is in marked contrast with that of the neighboring city of Ironton. Ironton also thought to do its own lighting, but was restrained by legal proceedings instituted by some of its leading citizens. It is now paying a private company, under a recent contract, $72.50 per light per year for 1,200-candle-power lights on a moonlight schedule. Chillicothe, O., has until recently been paying a private company $80 for the same service. The cost of electric lighting seems to be regulated chiefly by "what the traffic will bear." Portsmouth, by owning its plant, does not need to bear any unreasonable charges.

Municipal League Notes

Through the efforts of the Cincinnati Civil Service Reform Association a bill has been introduced into the Ohio Legislature providing that on the petition of one thousand voters in Cincinnati or Cleveland, and five hundred voters in Columbus, Dayton, or Toledo, the proposition to adopt civil service rules governing all the more important grades of city employees shall be submitted to the voters.——The National Municipal League is taking the census of the municipal reform organizations in the United States. All who possess information about any such bodies are requested to communicate with the Secretary of the League, C. R. Woodruff, Esq., 514 Walnut Street, Philadelphia. Secretary Woodruff has recently added to his valuable work in behalf of municipal reform the issue of occasional bulletins containing notes upon its progress in various parts of the country.

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International Arbitration

The Pioneer and Historical Society of Muskingum County, O., assembled at Zanesville, in that State, on February 22, passed resolutions declaring its "hope and belief that the great English-speaking nations of the world should be foremost in promoting an international court of arbitration whose jurisdiction shall be exhausted before an appeal to arms."

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President David S. Jordan, of Stanford University, California, writes to the editors of The Outlook as follows:

In reply to your favor of February 25, permit me to say that I am in full sympathy with the movement for the establishment of some form of a tribunal for the settlement of differences between the two great English-speaking nations. I believe the existence of such a tribunal to be both possible and desirable.

DAVID S. JORDAN.

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In some quarters there has been objection made against an Anglo-American Court of Arbitration on the ground that England has treated this country very superciliously, not to say unjustly, in the past. Touching this point Judge Thomas M. Cooley has sent to The Outlook the following postscript, which was received too late to add to his letter published last week:

In what is said in favor of Anglo-American arbitration there is no thought of advocating the excusing of England from any proper criticism, or its pardon for any national wrong which in the case of any other nation would deserve and receive reprobation. The thought is that, as the wrongs which we claim to have suffered at her hands heretofore have been settled after a manner which we have accepted as satisfactory, it is time bygones should be allowed to remain bygones, and such a condition of international relation be cultivated as is plainly for our own interest, instead of that which would be most troublesome and mischievous. This is precisely what would be sensible in the case of individuals; and if it is not so in the case of the nation with whom our relations are most intimate, what reason can be given for it?

T. M. COOLEY.

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We take pleasure in adding this expression of opinion from the President of the University of Ohio to those heretofore printed:

To the Editors of The Outlook:

I desire to most heartily commend any plan that looks toward the final abolition of war as a method of adjusting international difficulties. The feasibility of a court of final resort for the arbitration and decision of all questions affecting the interests of two nations seems to me beyond question. Certainly there should be no doubt and no hesitation about this matter as far as England and the United States are concerned. It will be a lasting disgrace if we permit the twentieth century to open without accomplishing this much-desired end.

JAMES H. CANFIELD.

University of Ohio.

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New associations to promote the cause of International Arbitration continue to be formed, as the following letters show:

To the Editors of The Outlook:

Ten of us held a preliminary meeting yesterday and started an International Arbitration Association. We shall expect to be represented at the proposed Washington Conference. Among those present were: Colonel Jas. O. Broadhead, recently Minister to Switzerland; Professor C. M. Woodward, of Washington University; the Rev. F. L. Hosmer, of Unity Church; the Rev. Jno. Snyder, of the Church of the Messiah, and F. N. Judson, a prominent lawyer. I desire only to advise you of the fact that the Society has been started and will take an active part in the movement.

N. O. NELSON.

St. Louis, Mo.

To the Editors of The Outlook:

My church and Y. P. S. C. E., on the 8th inst., at regular meetings, passed resolutions in favor of the establishment of International Arbitration Courts before which all questions of international disagreement could be settled. There is unanimous sentiment in favor of arbitration here.

J. N. CALDWELL.

Edwardsville, Ill.

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Chauncey M. Depew delivered a lecture on International Arbitration to a large audience at Amherst College on March 10. He vigorously attacked the warlike spirit, denounced as fools or demagogues those who would have our army and navy enlarged to immense proportions, and pointed out the practicability of an Arbitration Court as follows: "Americans' reverence for Supreme Court decisions is shown by the relegation of the Income Tax Bill from the stage of dispute. A Court of Arbitration could not be made universal, but should be so broad and composed of men of such dignity, majesty, and worth as to command the respect of all English-speaking peoples, and should have the power of deciding every question of dispute between them. The establishment of such a court would be a fitting act to close the triumphs of nineteenth-century progress."

The Spectator

In one of his summer wanderings the Spectator settled for a time near a large institution for the insane and feeble-minded. The Spectator was at this time in search of rest after the winter's work; and as some mothers purposely choose dull nurses for their babies, that in the close association their immature intellects may not be strained, so the Spectator decided that his brain might find the rest it needed by contact with some of the feeble-witted, harmless members of the asylum. Therefore he spent a portion of each day in seemingly philanthropic but really selfish intimacy with the afflicted. In one of these patients the Spectator became deeply interested. He was a God's baby, if the quaint, old-fashioned name ever properly fitted anybody—a great, honest man, with the mind of a child four years old. There was a little candy and cake country store near the asylum, and God's baby, being perfectly harmless, was allowed to run across the road to spend there the one or two pennies the Spectator daily gave him. One day, in an expansive mood, the Spectator munificently presented the man, who stood eagerly awaiting his gift, with a bright ten-cent piece. The poor fellow looked at it lying in the palm of his hand, his eyes glittering with excitement. He began to tremble in every limb. "Don't, don't!" he stammered in great fright; "don't give me so much. Take it away. If you give me so much, I run so fast to the store I break my neck!" The Spectator replaced the silver with the desired coppers, and the baby in man's flesh trotted off contentedly to the store with the accustomed sum clasped in his big fist.

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Something in the whole incident touched the Spectator so that he has never forgotten that scene. Indeed, time and again on his way through the world he has wondered if, after all, God's baby was as great a fool as many out of the asylums. A man who knows when he has enough, and shuts off the base of supply at that point, is a wise fool. The Spectator wishes there were more like him. The trouble is in definition. *Enough* is such an elastic word. The poor imbecile realized his exact gauge, and knew that anything above two cents would blow off the top of his head with excitement; but all of us are not so gifted, and must suffer accordingly. The Spectator once caught a physician friend sitting before his desk with his head buried in his hands. He looked up at the Spectator to say in explanation: "I was sitting here simply overwhelmed with what I am seeing of the sorrows of the rich. When I was a struggling doctor, and my patients were poor people, I thought I saw sorrows enough, but since I have grown into a physician for the wealthy I am aghast at the miseries daily unveiled to me. The hardships of the poor are as nothing to the hidden tragedies of the rich. Too much money seems to bring its own curse, just as too little does." Instantly the Spectator's mind flew back to his God's baby friend in the asylum; and he told this little story to the physician. The saddened man smiled. "Yes," he said, "that's a tale with a moral. But suppose *you* were to-day offered a dangerously enormous wealth — what would you do?" "I'd risk it," said the Spectator, promptly. "Realizing the dangers?" "Realizing them all." "So would I," laughed the physician. "Yet here are you and I free, and the wise man is looked upon as a lunatic. It's a queer world."

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And it is a queer world, but, after all, a just one. It seems sometimes as if a perfectly balanced scale of woes and joys were meted out to each and all alike. "Child, you can't know what sorrow is," the Spectator has more than once heard a man or woman say to another whom the speaker considered happily exempt; and in no single instance has the Spectator seen the being so addressed accept the impeachment without protest, spoken or as plainly indicated. A certain amount of suffering seems to be the lot of all mortals in passing through this earth, for if they "have no real ills to vex them, they hunt up ithers to perplex them," and the Spectator is not at all sure that the imaginary ills are not the harder to endure.

❀

"Courage mounteth with occasion." There is a certain spur in the hand-to-hand fight with real trouble. An ambition for victory over adverse fortune nerves the arm and dashes the water from the eyes; but by what trumpet-call can one summon courage to his side when there is no "occasion" save in the mind of the sufferer? A victory over self is, after all, a trying victory, and one that has in it little of compensating glory beyond the approval of conscience; and yet there is no more poignant suffering than that which is self-imposed, and no more noble victory than that of the closet where the dominion of some brooding, morbid fancy is fought and cast aside. "You," said an old physician to an impatient relation of a hypochondriac, "you speak always with a certain contempt of the sufferings of nervous and morbid people. I tell you, my good friend, such troubles while they last are as real as those which actually exist, and their clutch is as strong as that of the octopus. I had rather by far be called in for a broken bone than to a nervous patient. The first I can catch hold of bodily and mend, and the second is intangible and generally a chronic case before I am sent for. It's not every morbid patient that has the sense to seek advice in time." This same old physician once quoted an isolated instance of being called in to treat the early stages of a morbid condition. "I was sent for," he said, "by a young married couple, and when I reached the house the husband and wife were sitting together looking as miserable as two human beings might who had not a material woe or want in the world to bless them. 'Where's my patient?' I asked, and they both began to talk at once, each telling me how the other had failed in this matter and that, how each of them had loved and borne with the other, and how miserable they both were. 'My dear young friends,' I said, 'what you both need is to lose a child or so, or to lose all your money, or break your backs or arms. Nature abhors a vacuum, and your capacities to suffer and to conquer suffering have got to be put to some use; so you two are manufacturing causes that serve you and nature equally well. I don't see how I can help you. You have your peck of dirt to eat and are eating it; only I do think you are able to conquer nature and yourselves in a measure, and not suffer quite as much as you seem to be suffering.' For this visit and advice I charged as for any other professional service, and the after history of the case proved the laborer worthy of his hire; but to this day I have wondered how they ever happened to think of sending for me, as I was not an old friend and not a professional peacemaker. It was a queer notion, but it's a pity more don't follow their example."

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On a brilliant night at an opera-house in a large city the Spectator, sitting on the less ambitious floor, was interested, with a number of others, in examining the occupants of the boxes, but the Spectator flattered himself that his object in such close opera-glass scrutiny was purely the study of human nature, while his neighbors, on the contrary, were staring from vulgar curiosity; which decision was in itself a nice study of human nature unvarnished. What the Spectator noted finally in that circle of brilliant gowns and radiant jewels was a

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strange likeness to each other in the faces. The longer the Spectator looked the more impressed he was with this idea, and, carefully analyzing the likeness, he discovered that it lay in a general look of strain—not weariness or boredom or acute feeling of any kind, but a look of strained nerves, and now and then hardly suppressed irritation. While the Spectator was pondering this, he heard two women behind him talking together. "I told mamma I would not sit in our box to-night," one was saying; "I was tired, and I wanted to rest and hear the music. Last night, what with worrying because this one did come into the box and that one did not, and the wrong people all getting together, I did not hear a note, and I was worn out. I always am after the opera unless I can beg off and sit peacefully down here." The Spectator smiled to himself. Here was prominent luxury longing for the peace of moderation, and all moderation goggling up at luxury enthroned with what one of its members by open confession proclaimed to be dearly bought state. The Spectator began to see why that ring of women's faces bore the same harassed expression.

The Home Club

Not Knowing

As a fond mother, when the day is o'er,
  Leads by the hand her little child to bed,
  Half smiling, half reluctant to be led,
And leaves his broken playthings on the floor,
Still gazing at them through the open door,
  Nor wholly reassured and comforted
  By promises of others in their stead,
Which, though more splendid, may not please
    him more;
So nature deals with us, and takes away
  Our playthings one by one, and by the hand
    Leads us to rest so gently that we go
Scarce knowing if we wish to go or stay,
  Being too full of sleep to understand
    How far the unknown transcends that we
    know. —*Longfellow.*

Some Home Books

"The Child Garden of Song," selected and arranged by William L. Tomlins, with designs by Ella Ricketts, is a delightful book for the home circle in the children's hour. It is not necessary to say that knowledge and taste have controlled this selection. If space permitted, it would be a positive pleasure to select from this collection specimen songs. To give one only is hardly just, yet it is so charming that it may serve as an introduction:

ROCK-A-BYE

Rock-a-bye, baby, the moon is a cradle,
  A white silver cradle hung up in the sky;
The clouds are the pillows, so soft and so downy;
  The bright stars are candles, rock-a-bye, bye.

Rock-a-bye, baby, blue eyes so tired—
  Playtime is over and sleepy-time nigh,
The Sandman is coming to take you to dreamland,
  Rock-a-bye, baby, bye, bye, bye.

The music in the home is indicative of its spirit, and at the present time, when we are learning the importance of every influence in every child's life from the first conscious moment, the music sung and played ranks in importance with healthful food and clothing. The music and poetry in "The Child Garden of Song" (A. C. McClurg & Co., Chicago, $2) meets a positive want in the homes of refinement to-day—the need of good music for the little children, that has enough of an idea to rouse the interest and attention of the older ones, enough to make them sing.

The busy mother and housewife complains when books are mentioned that she cannot find time to read. If she does not complain, she is often conscious that she might change the current of her thought if only she could find time to read. To such mothers a book of selections is most welcome. Such a book is "The Mary Lyon Year-Book," edited by Helen M. Pratt. (Congregational Sunday-School and Publishing House, Boston, $1.25.) To the women who appreciate the character and services of Mary Lyon these selections will be most welcome. The publishers deserve the thanks of the readers for the beautiful book they have produced. It is a work of art in a field where art does not always control.

The American Book Company (New York, Cincinnati, and Chicago) have published a series of readers entitled the "Eclectic School Readers." Two of the series contain "Stories of Great Americans for Little Americans," by Edward Eggleston (40 cents each), and "Fairy Stories and Fables," retold by James Baldwin (35 cents); "Old Greek Stories," by the same editor (45 cents), are for the children who read readily, while "Stories for Children" are for the little ones just beginning. The paper is thick and the type large. The editors chosen by the publishers prove the literary value of the books. "Nursery Ethics," by Florence Hall Winterburn (published by the Merriam Company of New York), is a series of essays on the subject of child-training. The stress is laid on self-culture by the parents. "Before He is Twenty: Five Phases of the Boy Question Considered" is a group of articles by different writers (published by the Fleming H. Revell Company of New York); "The Father and Son" is by Mr. Robert J. Burdette; Mrs. Frances Hodgson Burnett's article is entitled "When He Decides;" "The Boy in the Office" is by Mr. Edward J. Bok; "His Evenings and Amusements" is written by Mrs. Burton Harrison; "When Looking for a Wife" is by Mrs. Lyman Abbott. The writers of the book are the proofs of its value. That such a book is and has been long needed many fathers and mothers know. "Side Talks with Girls," by Ruth Ashmore, is a book that will be welcomed, especially by the young girls who have grown up and been educated in small towns where the social occasions mean the meeting of everybody with everybody in the town; where the form of entertaining is necessarily informal. Every phase of social life is covered in short, familiar chapters, from the entrance to a five-o'clock tea to the first year of married life. The publishers have printed and bound the book most attractively ($1). A copy of "The Young Idea; or, Common-School Culture," by Caroline B. Le Row, should be in every home. It will set every father and mother worthy of the title thinking; it will arouse an interest in the kind of education given in our common schools—yes, in any school—that cannot fail to compel a remodeling of any system that wastes a child's time, that imposes upon his intelligence, leading parent and child to suppose that he is being trained to use his mind for his profit and pleasure through life. The book is invaluable.

The housekeepers of America who cannot command the highest skilled service have long needed the book that the Century Company has produced—"The Century Cook Book," by Mary Ronald ($2). The receipts are concise, and of such a character as will benefit those housekeepers who are living on a family income of from fifteen hundred to seven or eight thousand a year. Not only is this a book of recipes covering a wide range of incomes and tastes, but it contains minute directions for serving and decorating. The illustrations from outline drawing, and the alphabetical key to the elaborate dinner-table, show practical knowledge which proves the book one of authority. The index is very full. The distinctively local divisions, such as "Southern Dishes," "New England Dishes," hardly justify separate allusions.

Trained Attendants

The need of trained attendants for service among the sick who cannot pay for trained nurses, and who would not accept the services of the trained nurses assigned to the sick poor, has long been recognized. How to meet this particular need has been the subject of thought among physicians and the women who know that the self-sustaining poor had much to contend with that the extremely poor did not have. The Du Bois Fund met this need as far as one trained nurse could meet it in a great city like New York. The Massachusetts Emergency and Hygiene Association was organized three years ago in Boston, and it has done valuable work in that city by means of "trained attendants." It is now proposed to establish a similar organization, for like purposes, in New York. The plan is to form classes for women who desire to receive such instruction as shall fit them to become trained attendants on the sick. They are required to attend a course of forty lectures, given by a thoroughly competent trained nurse, and with this is combined more or less practical work among the sick poor, under the direction and personal supervision of the lecturer. All the pupils take an examination, either written or oral, by a physician, and those who attain a certain degree of proficiency receive a certificate attesting that they are "qualified to take care of feeble elderly persons, little children, chronic cases, and convalescents." They do not claim to be trained nurses, only attendants, and they are not allowed to charge more than $7 per week during their first year of service. To the very large class of people who cannot afford the expense of a graduate of one of the training-schools, the service of these trained attendants has been invaluable. Fees for the forty lectures are $10.

This work is advocated by Dr. McBurney, Dr. Draper, Dr. Lush, Dr. Kinnicutt, Dr. Partridge, Dr. Wheelock, and many others.

Full information may be obtained by applying to Miss Beck, United Charities Building, 105 East Twenty-second Street, New York City.

The Young Women's Christian Association of Brooklyn three years ago formed "A Training-Class of Attendant Nurses." These attendant nurses have had such success that the need of such services in every community is proved. This Association states:

A want had been felt for a long time of some one to take up the care of a patient when the services of a trained nurse were no longer needed, but when the patient was not fully able to care for herself; some one to serve as an attendant through the long and tedious period of convalescence. The idea of supplying this want was conceived and means taken to develop it by forming a class of those who wished to take up such work. A course of instruction of twenty-five lessons with occasional lectures was arranged, to be followed by an examination by a physician, certificates to be presented to the members of the class who passed successfully.

The course consisted of a few lessons in anatomy and physiology; the care of the invalid and invalid's room; bedmaking, lifting and moving of helpless patients; pulse, respiration, and temperature, with the study of the clinical thermometer; bathing of invalids; giving of food and medicine; making and applying poultices, plasters, and fomentations; cooking for invalids, etc. Other instruction is included which would tend to make a woman useful in an invalid's room, and able also to follow intelligently orders given by the physician.

After receiving the certificates the nurses are registered at the Employment Bureau of the Association and go out from there upon call, at reasonable prices varying from seven to twelve dollars per week, as practical experience is obtained.

Child-Study Under the State

Superintendent Skinner, of the Department of Public Instruction of New York, has introduced child-study in the State to collect data that will guide its educators in directing their studies. Superintendent Skinner asks the co-operation of mothers as well as teachers, as he believes that the opportunities possessed by mothers for studying children are greater than the teachers' opportunity. Professor Charles H. Thurber has this department in charge. For the study of children's hopes, compositions on two subjects are requested: 1. "What I want to do next year, and why." 2. "What I want to do when I am a man (or woman), and why." Blanks are furnished by the Department and correspondence solicited. Address Department of Public Instruction, Albany, N. Y.

A Patriotic Spirit

The increased interest in American history is a most hopeful sign. The encouragement given to pupils in our schools by private individuals and by societies cannot fail to make better-educated American citizens. The Sons of the Revolution offered prizes last year for essays written by pupils in our public schools. This year the Society of Colonial Dames offers prizes of $50, $30, and $20, and a silver medal, to the students in the Normal College of New York for the best essay on "The History of the Colonies." This is the logical step for women who are organized to preserve traditions, and a suggestive step to like organizations throughout the country.

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Correspondence

"Ought All to be Paid Alike?"

To the Editors of The Outlook:

Your correspondent "M. B." says in the issue of March 7: "As a Socialist I have never heard any convincing reason why all honest endeavor should not receive the same wages." Until recently I have felt the same way; but the suggestion of a friend put the whole matter in a different light. The suggestion was this: "Each man is entitled to receive the product of his labor, or its equivalent. That is what he earns. To give him more is charity; to give him less, robbery." Looked at in the light of this principle, for society to enact that all honest endeavor should receive the same wages would be to take from the superior worker a part of what belongs to him as the product of his labor, and bestow it on the inferior worker who has not earned it. I regard myself as having been delivered from a very subtle and dangerous fallacy. T.

—

Fifty Years Without a Strike

To the Editors of The Outlook:

Referring to Dr. Abbott's sermon on "The Labor War," in The Outlook for February 22, your readers may be interested in the unique industrial history of Waterbury, Conn. Here is a place (city and town together, according to the old-fashioned Connecticut way) of toward 40,000 people, a center of manufacturing for some fifty years, the principal brass town of the country—two-thirds of all the brass rolled in the United States is rolled here, or between here and the Sound—and yet the town has never known a strike; that is, any more of a strike than the going out of employees of a single room for a day or so, and that very rarely. The local branch of the Knights of Labor was given up from lack of interest. There is at present a Socialist-Labor party that meets on Sundays and discusses social questions in a hot-headed way; but few people, I fancy, know of it, so small is the influence.

I attribute this unique condition of things to a number of causes. Wages have always been high, and the returns to labor have been (in the opinion of many manufacturers) unfairly large compared with the returns to capital. The disposition among manufacturers, however, is to let this arrangement stand—not to make more money by squeezing wages. As a result we have no millionaires here—only one man, I think, who is worth a million. On the other hand, the general average of prosperity is high, and many of the older workmen own their own homes and are small capitalists. The managers of the concerns live here, know the men, and as a rule keep up pleasant personal relations. Should all the brass concerns be united in a big trust, managed in New York—as some desire—the situation would, I think, soon change for the worse. Combination on the one side would lead to combination on the other. The Catholic Church is very strong here, and exerts a conservative influence. K.

—

"Israel Among the Nations"

To the Editors of The Outlook:

In The Outlook of February 15 there appears a review of "Israel Among the Nations" (Leroy-Beaulieu, translated by Frances Hellman) which shows that the reviewer, even after reading the book, could not quite free himself from the very prejudices which the author purposed to overcome. He starts by saying: "If we do not deceive ourselves, the Jews have recently manifested an unusual degree of what we were about to call *racial* aggressiveness, only we are now reminded by Leroy-Beaulieu and others that the Jews are not in reality a race at the present." I notice that often what is termed "racial aggressiveness" in Jews, when applied to Christians is called "progression," "advancement," "Christian Endeavor," "Church Unity," or "missionary work." What is "*racial* aggressiveness"? Is it to defend one's rights, one's principles, and one's faith, and in so doing demand fairness and justice, and only the same laws and privileges accorded to others? The candid observer must confess that the Christians, who spend a great deal of money and vitality in endeavoring to proselytize non-Christians, and who attempt to exclude them from the benefits of civilization and culture until converted, are far more aggressive in their attitude than the Jews, who believe in allowing all men to worship God as they choose, and who only wish to be allowed to support their families and bring up their children according to their own ideas. Leroy-Beaulieu says: "The Jew has the domestic virtues; even his enemies have never denied him these;" and Brunetière says: "It is not race that has made the differences between the Jews and us; it is we ourselves and our ancestors that have made them."

The reviewer goes on to say: "The business methods by which the Jews can always drive all other competitors out of the markets of the world, as witnessed by the change of merchants' signs on our Broadway during the last twenty years, is surely a matter by itself." What are the business methods of the Jews? Do they differ in any way from the business methods of the Christians? Are there not, in proportion, just as many honorable and high-principled Jews doing business as there are Christians? Leroy-Beaulieu points out that the wonderful financial abilities and mathematical training which the Jews have attained are owing mainly to the fact that for centuries the Christians allowed them to pursue only certain callings which have produced these results. What were the business methods of the Christian fur-peddlers, beer-brewers, real estate and stock speculators, and trust monopolists which have given America its multi-millionaires? And who have been the railroad schemers and bank-wreckers who have destroyed public confidence?

MAUD NATHAN.

—

"For the Promotion of Christian Unity and Spiritual Experience"

To the Editors of The Outlook:

During the Lenten season Christian hearts are drawn toward each other in more than ordinary sympathy and love. There is a tendency in other than Episcopal churches to observe the season to some extent. Easter services are now almost universal, and Good Friday is beginning to be marked by special services. Many earnest Christians are convinced that the Puritan reaction went too far in rejecting the memorial days of our Lord's life and work. A pamphlet has been printed on the subject, entitled "A Plea for the Christian Year, by a Congregationalist." Concerning this treatise Professor Charles W. Shields writes: "It is not only a philosophical vindication of the Christian Year, but a timely and popular appeal, well fitted to promote its devout observance and increase the spirit of Christian unity."

Dr. Lyman Abbott says: "The observance of such days as Christmas, Good Friday, Easter, Whitsunday, and perhaps the whole of Lent, seems to me admirable as a means of promoting both Christian unity and spiritual experience."

Canon Fremantle, of Canterbury, England, writes "I have read with much interest your pamphlet on the observance of the Christian Year. It seems to me written in a manner both to convince and to win. I think also it will do much for Christian unity."

Many Christians of different denominations are distributing this pamphlet for the reasons given by Dr. Abbott, "as a means of promoting both Christian unity and spiritual experience." I will mail them for the following prices: Single copies, 10 cents; $1 per dozen copies; $6.50 per hundred copies.

THEODORE F. SEWARD.

East Orange, N. J.

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The Book of Jonah

To the Editors of The Outlook:

There are two prejudices which are widespread. One is scorn of the Book of Jonah. The other is suspicion of the work of the higher critics of the Bible as destructive of the religious value of the Old Testament. It is therefore striking when one comes across a passage which runs directly counter to these prejudices, as do the following words of a German professor taken from some lectures delivered in Frankfort about two years ago on the subject of Israelitish Prophecy. The author, Carl Heinrich Cornill, is Professor of Theology at the University of Königsberg, and his handbook on Old Testament Introduction, published in 1891, showed him to be among the advanced critics on all the great questions now at issue. Yet it is this man who speaks as follows concerning the Book of Jonah:

At the mention of this name an involuntary smile passes over the face, for the current conception sees in the Book of Jonah nothing but an absurd fairy story, which simply excites derision. Here one feels himself compelled to make sport of the Old Testament with senseless sarcasm and cheap wit, in which the ass of Balaam which spoke appears as number one, and the prophet in the whale's belly as number two. I have read the Book of Jonah certainly a hundred times, and I will openly acknowledge, since I am not ashamed of my weakness, that I cannot yet read this wonderful book, yes, cannot even speak about it, without my eyes becoming moist and my heart beginning to beat faster. This book which appears to be so absurd is one of the deepest and grandest that has ever been written, and I would say to every one who approaches this book, Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. With this book Israelitish Prophecy leaves the field as conqueror, and as conqueror in the hardest conflict of all, that against its own self. In this book Israelitish Prophecy has succeeded in separating the ordinary from itself, and finding again its better self.

In illustration of his meaning, Professor Cornill explains the greatness of Jonah in the following comment upon the question with which the book closes:

Nowhere else in the Old Testament is the idea more grandly and effectively expressed that God, as Creator of the whole world, must be equally the God and Father of the whole world, to whose loving, gracious Father's heart all persons stand equally near, before whom there is no distinction of nation and creed, but only human beings whom He has made after his image. Here Hosea and Jeremiah live again. To both these giants the unknown author of the little Book of Jonah extends the hand. In the celestial harmony of the infinite love of God and the infinite mercy of God, Israelitish Prophecy ceases, the most precious legacy of Israel to the whole world.

These are strong words for any book. They do not present a new view of the Book of Jonah. An equally high place was given it by Dr. Whiton in an article in The Outlook some years ago. But as an expression of an advanced critic on a book whose value has been obscured by many trivial things, these words are both significant and stirring.

P. W.

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Frugality and Missionaries

To the Editors of The Outlook:

In his article "Are Foreign Missionaries Frauds?" in The Outlook of January 18, Dr. Bradford says: "I affirm unqualifiedly that they live in the simplest and most frugal way." Is it not possible that this unqualified affirmation of the superlative gives a false idea to many whose standard of frugality differs from Dr. Bradford's own? One who begs leave to differ from him has lived in Japan for five years, and has been in the homes of many of the missionaries, including those of the American Board, and that one thinks that some of the missionaries live very frugally, and that others do not live as frugally as they might if they had been trained to frugality before they became foreign missionaries. The latter class find that one thousand dollars a year is barely sufficient for a comfortable living; the former find that they can live comfortably, give liberally, and save a good sum for the education of their children. The latter find that one thousand dollars means less in Japan than it means in America; the former find that it means more. The man who has been trained to frugality has an inestimable advantage over his fellows. The missionary who cannot keep his family and himself comfortable on the salary provided by his Board ought to come home or engage in self-supporting mission work. No generous man who knows what the foreign missionaries' life is can urge a reduction of their salaries.

The charge against the missionaries of selfishness and unfitness for their work is not wholly groundless. If there is any dross in a man, it is almost sure to make its appearance when he gets into the foreign mission field. But any person who is disposed to condemn any foreign missionary on that charge would do well to leave his home, where it is comparatively easy for him to live an exemplary life, and become a foreign missionary for a number of years, and in that extremely trying position be ever and always just what a foreign missionary ought to be, and then come home and consider the advisability of picking up the first stone. The missionaries know, better than any one else can know, their own unfitness for their work, and their great need of the refining fire; but they know, too, that God can and does use just such unpromising servants for the spread of his kingdom of righteousness among men; and they can say to their would-be judges, "Who art thou that judgest another man's servant? to his own master he standeth or falleth."

Having lived for five years alone among the Japanese, where for months at a time I saw no one of my own race, and having been with many missionaries both in Japan and in China, I know something of what it means to be a foreign missionary. I think that the supreme hardship of their life is what may be called social starvation. They are not, and never can be, homogeneous elements of the society around them, and they cannot find sufficient nourishment to satisfy the cravings which every man deprived of congenial society feels. Their sufferings are more intense than are the sufferings experienced by men who are starving to death for lack of bread. From man's point of view, this is the way in which these heroic men and women are living and dying day after day and year after year. My words can convey but a faint idea of what the experience really is. I can only say that that organization assumes an awful responsibility which places men and women in such a position without the unmistakable evidence that there is where God wants them.

And I would say to all young people who think that God wants them to become foreign missionaries, If you could know all the intense and long-continued suffering involved in the sacrifice which you are contemplating, you might well pray with the earnestness with which Jesus prayed, "O my Father, if it be possible, let this cup pass from me;" and then, if He still shows you, without doubt, that it is His will that you should go, you can go in His strength and with His blessing to a life and work and death which are the nearest to the life and work and death of Jesus Christ of anything that can come to men and women in this world. E. E. H.

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The Tuskegee Negro Conference

From a Special Correspondent

"We've been sleepin', an' I feel now that we are a-wakenin' up," said one of the women at the recent Conference at Tuskegee. It does not take words to thoroughly convince us that we are indeed waking up, men and women, black and white, yet the words are inspiring when they come from the hearts of those who feel and understand.

It is now five years since the first Tuskegee Conference was organized by Mr. Booker T. Washington, and last week about a thousand colored people gathered in the chapel of the Normal School to discuss education and improvement. There were farmers with their families, who had driven many miles from distant counties; teachers of the country schools, local preachers, laborers, and representatives of Conferences in other States. In addition, there was a sprinkling of white people, teachers in the South, and those who have the welfare of the negro much at heart. A more earnest and inspiring gathering could scarcely be found—the eager faces, the appealing voices, the truth and sincerity of it all, and the unconscious pathos that would be heartbreaking were there not such depths of resignation, forgiveness, and faith. Truly, though there was neither spoken nor implied reproach, I was ashamed to be white! Tuskegee is a good school for colored people, but it is a mightier school for us.

As Mr. Washington says: "The object of these conferences is confined to matters which we have in our own power to right. Better hit a few things and hit them hard rather than scatter the shot."

So, with frankness and zeal, they discuss the terrors of the mortgage system, which they interpret as "death, hell, and the devil;" they plan the abolishment of the one-roomed cabin and its attendant evils. One woman 'lowed it was "apparently most too confinin' to live all scrouged up in one room." It is a great thing to have this realized, as can be seen in the constant increase of two and three-roomed cabins, whose advantages need not be dwelt upon. "Dey air jes' gwine right along."

Organizations for procuring land have been started in various communities to enable the people to buy land and own their homes. The general feeling is that the desire to become landowners is increasing. This is occasionally found in excess, when a man cares only for the amount of land he possesses and is unable to cultivate it all, with the result that he cannot raise money enough to pay his taxes, and is swamped in debt. The advisability of having small farms and making the most of them, of raising produce for eating instead of cotton, was strongly dwelt upon. With less cotton there will be fewer mortgages, and with more corn, poultry, and vegetables raised at home there will be less debt.

It was touching to hear a man from the neighborhood of Miss Georgia Washington's school, where much has been accomplished. He said: "Mount Meigs is jist the most loveliest spot of ground in all de earth to me. If we keep on with such marked improvement, I think we can make this earth almost like heaven."

The women are earnestly doing their part to keep their husbands out of debt. One community reported that the women earned all they could by raising poultry, canning berries, and sewing, and then put their savings together and bought meat in the city at wholesale, to be divided among their families. The women also reported in their own special meeting on the progress in home life, cooking, and the upbringing of their children. Mothers' meetings are being established in many vicinities for the frequent discussion and arrangement of household improvements.

During the Conference some fine addresses were made by the white presidents of schools and colleges for the negroes—among them President Meserve, of Shaw University; President Thirkield, of Gammon Theological Seminary; President Mitchell, of Leland University, and many teachers, white and colored, as well. There was much of encouragement and inspiration in what they said, but to a Northerner nothing was more impressive than the quick humor, the rude eloquence, the eager longing, and the loving spirit of our colored fellow-citizens.

DECLARATIONS

The judgment of the Fifth Annual Tuskegee Negro Conference, as to the matters brought before it, is expressed in the following declarations:

1. We are more and more convinced, as we gather in these annual conferences, that we shall secure our rightful place as citizens in proportion as we possess Christian character, education, and property. To this end we urge parents to exercise rigid care in the control of their children, the doing away with the one-room cabin and the mortgage habit; we urge the purchase of land, improved methods of farming, diversified crops, attention to stock-raising, dairying, fruit-growing, and more interest in learning the trades now too much neglected.

2. We urge that a larger proportion of our college-educated men and women give the race the benefit of their education along industrial lines, and that more educated ministers and teachers settle in the country districts.

3. As in most places the public schools are in session only three or four months during the year, we urge the people, by every means possible, to supplement this time by at least three or four additional months each year, that no sacrifice be considered too great to keep the children in school, and that only the best teachers be employed.

4. We note with pleasure the organization of other Conferences, and we advise that the number be still more largely increased.

As we look back over the five annual sessions of this Conference, we are convinced that marked improvement has been made, among the masses, in getting rid of the one-room cabin, in the purchase of land, in greater economy, in getting out of debt, in the raising of more food supplies, in the more considerate treatment of women, a greater desire for education, a higher standard of morals, and a widespread and intense purpose to get into better conditions.

M. H. B.

Aid for Armenia

It must not be thought that because we hear of no more massacres in Armenia there is no further need of help. As the winter goes on, the sufferings of the helpless people increase constantly, and though the work of relief is well organized, it can reach only a part of those who have been plundered or deprived of their natural supporters. The following extract from a letter written by Miss Clara Barton on February 25 will show what is being done in one direction

Dreadful news comes in from the battle-field of Zeitoun. Sir Philip Currie has asked that I send relief to Zeitoun, and we are getting our supplies ready for shipment via Alexandretta. Our agents are to-day purchasing supplies to be taken by caravan from Alexandretta. Our dragomen are ready, the Turkish guard will be provided, and General Field Agent Dr. Hubbell will lead the first detachment up into the snows and mountains to hunger, nakedness, smallpox, and typhus. We find supplies as cheap here as at home; some even better. It is said that food such as grain, flour, etc., can be found all through the interior; therefore we shall not have to transport that. Dr. Hubbell will see what need there is for seed and other materials for helping the destitute people to raise something for themselves.

The following more general statement of the situation is from one of the circulars of the National Armenian Relief Fund, which is acting in co-operation with Miss Barton:

The destitution is vast, extreme, and continuous. The region given over to rape, murder, and robbery is 500 miles long and 300 miles wide, including hundreds of cities and villages. At least 40,000, the male breadwinners, have been already killed; 300,000, mostly widows and orphans, are dying of starvation, exposure, and sickness; 47,600 houses and shops have been plundered, and many of them burned; 41,000 Christians have been forced into Mohammedanism.

Second, extensive relief is now practicable. The Sultan has officially authorized relief under Miss Clara Barton of the Red Cross, the American Minister, and the British Ambassador, who are all in consultation at Constantinople. Protected by them, American residents and British consuls are already distributing food and clothing in over fifteen centers. The salaries of all these trustworthy and competent agents are otherwise provided, so that all the money given goes directly to the sufferers. One dollar given now may save a human being from starvation or from forced acceptance of Mohammedanism.

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Pittsfield Ladies' Aid Society, Ypsilanti, Mich.	5 00
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Notes and Queries

Will you kindly answer the following questions in The Outlook to settle differences of opinion in a circle of your readers? 1. What were the revenues derived by the United States from imports during the last year that the McKinley Law was in force, and what were the revenues derived by the United States from imports during the first year of the Wilson Law? 2. Can you find room also for a brief history of the increase in our National disbursements for pensions, with statistics, and your own views of the justifiability of the cries of "fraud" that we hear raised in some quarters indiscriminately against honest and dishonest holders and claimers of pensions? This latter with statistics, too, please, and oblige

A Number of Constant Readers.

1. The Wilson Law went into effect August 1, 1894. During the fiscal year ending June 30, 1894—that is to say, the last year of the McKinley Law—the customs revenue had fallen to $132,000,000. During the following fiscal year, during eleven months of which the Wilson Law was in effect, the revenue rose to $152,000,000. This contrast, however, is not fair to the McKinley Law. During the fiscal year ending June 30, 1893, before the fall of prices and the partial suspension of importations, the McKinley Law produced customs revenues amounting to $203,000,000. The estimated customs receipts for the present fiscal year, ending June 30, 1896, are $172,000,000. 2. When the pension system was established, just after the close of the Civil War, the annual appropriations were for many years in the neighborhood of $28,000,000. At the beginning of the last decade, however, this figure was doubled, and at the beginning of the present decade it was quadrupled or quintupled. For the fiscal year ending June 30, 1895, the pension appropriation amounted to $141,000,000. It is our opinion that the earlier pension laws were good and the later ones bad. It is also our opinion that many of the disabilities of present pensioners attributed to service in the army are due to other causes. As a rule, army service was of a kind to either make or break constitutions. If disastrous effects of it were not clear within five years after the war's close, it is probable there were no disabling effects. Generous pensions to disabled veterans we believe in, but we think figures prove that generosity has been abused.

In an editorial on the Raines Tax Bill The Outlook states in regard to its high tax features that "experience demonstrates that this reduces somewhat the amount of drinking, and very considerably the amount of drunkenness and disorder." I have frequently seen these statements made, but have never seen them accompanied by statistical proof. Will you kindly quote the figures in a few instances, either in the case of cities or States, which will show the truth of the above statements as a result of high license or tax? C. J. McK.

We frankly admit that "statistical proof" cannot be given for our proposition. The "statistics" only demonstrate that high license greatly reduces the number of saloons. It is, however, a matter of common observation that where such reductions have been radical enough to exclude saloons from whole townships, as in some of the Southern States, and from large residence districts, as in some cities North and South, the amount of drinking and drunkenness is reduced. Even where high license has worked best, however, it is the general observation of temperance people that it has failed to secure the moral advantages anticipated. We have ourselves been disappointed in these results, and for that reason have for several years been urging temperance people to demand the suppression of the saloons through local-option measures rather than their taxation through high license.

1. Is it right, or in accord with Christ's teaching, to pray to Jesus? Did he not teach his disciples to worship the Father, and pray to him (God) in his (Christ's) name? 2. Please give your interpretation of the phrase, "Who only hath immortality," as it occurs in 1 Tim. vi., 16. 3. Is it true, as I heard stated last Sunday from the pulpit, that the Presbyterian Church excommunicated Drs. Charles A. Briggs and Henry Preserved Smith from their Church fellowship, or did they not simply suspend them from the ministry? The same preacher who made the above statement also affirmed that Dr. Briggs joined the Salvation Army. I regard both statements as incorrect. Please give us the facts. 4. What, in your opinion, is the best up-to-date history of the United States of moderate compass, and giving in concise yet moderately full language a readable history of our country? B. F. V.

1. See John xiv., 13, 14, and compare Acts vii., 59; ix., 14; 2 Corinthians xii., 8, 9. Those who pray to Jesus do not pray to another than God, but to "God in Christ." 2. It is explained by John v., 23. 3. They were merely suspended from the ministry. We feel certain that it was not the Army, but its Auxiliary League, that he joined. 4. We can fully recommend Dr. John Fiske's History as being all that you want.

Why was it necessary—and, if not necessary, why was it desirable—that our Lord should be identified, designated (by Judas in the betrayal), in order to his apprehension and arrest? He was a very familiar figure. In the very moment of his arrest he reminds the chief priests and their adherents of their familiarity with his face and his doings; yet the accent seems to imply their inability to recognize him. E. B.

Observe the difference of John's narrative from that of the other evangelists. That Judas kissed his Master seems certain, but whether to identify him in the night scene, as the tradition assumes, is not so certain. Still, as the band making the arrest was composed in part of Roman soldiers, utter strangers to Jesus, and as contingencies of mistake arising in the dark had to be counted on, it may well have been that the token of a kiss had been agreed on.

Can you tell me where I can get the list of New York stores which deal fairly with their employees? Do you know also whether such a "white list" is published of Boston stores? L. C.

Address the Secretary of the Consumers' League, Miss F. J. Pomeroy, 101 Park Avenue, New York, for the "white list" which the League publishes. We are glad to say that the "white list" contains the names of thirty-two firms in this city who, it is believed by the Consumers' League, deal justly with their employees. Boston has as yet no "white list."

Kindly tell me which musical arrangement of the revised hymnal is used most generally in the Episcopal Church, and by whom it is published. E. B. W.

It is by the Rev. C. L. Hutchins, and is obtainable through any bookseller.

Please inform me as to the Rev. John Watson's (Ian Maclaren) agent in this country. A. H. W.

Major J. B. Pond, the Everett House, New York City.

Can any reader tell me where I can find a poem by Sophia P. Snow called "Annie and Willie's Prayer," or whether the author is living. G.

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"I shore does hope," said Uncle Mose, "dat dey will git dis heah new photograph trick so fine by summer dat man kin tell wedder melons is ripe."—*Indianapolis Journal.*

Fair Tourist (reading inscription)—"Jean François Millet, 1814–1874." Oh! fancy, dear! It took him sixty years to do, and it doesn't look more than a mere sketch, does it?—*London Judy.*

A man who wanted to be facetious with the milkman as he was measuring out his morning portion said: "Do you charge extra for the water?" "No," replied the milkman; "the water is thrown in."—*Texas Siftings.*

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An English tourist lately at Athens was accosted by a puzzled-looking American lady in the following terms: "Do please tell me, is it the Parthenon which is on the top of the Acropolis, or the Acropolis on the top of the Parthenon?"—*London Daily News.*

"Yes," said the Cumminsville sage, "I don't doubt that having fought in the same regiment is calculated to bind men together firmly, and so is a membership in the same lodge; but for real, heartfelt sympathy gimme two fellows who have the same kind of rheumatism."—*Cincinnati Enquirer.*

Talking of parliamentary success, there is a story that Mr. Disraeli once said of Sir William Harcourt, "He has the three essential qualifications for success in politics—a fine person, a loud voice, and no principles." This saying was repeated to Sir William Harcourt, who observed that, "leaving out the first two qualifications, it might almost be applied to 'Dizzy' himself."—*London Saturday Review.*

A well-known physician at Wiesbaden was called in to attend a lady of high lineage. "Well, how do you feel to-day, my dear madam?" inquired the doctor, in his usual cheery manner. "I am a Marchioness, doctor," the lady replied, laying an emphasis on the title. "Ah! I am sorry to hear it," said the physician, "as that is a complaint I am unable to cure." And so saying he snatched up his hat and departed.—*El Tarapacá.*

The following is a verbatim extract from the printed minutes of a colored religious and singing-class convention held in Turin, Ga., last September:

Rev. P. M. Mobley arose, and in an humble, shepherd-like manner, read the 81st Psalm. Sang hymn 196, Triumphant Songs, led by Prof. Harris; subject, Oner Commers.

Rev. Mobley took for his text, "Behold, how good and pleasant it is for brethren to dwell together in unity," 133 Psalm, 1st verse. The sermon was tenured biblical, explained explicitly, referring to consistary, treating on theology, showing deontology, giving remonstrance, impelling them, which was remarkable and incontestible, and well received by the delegation. The speaker explained the good of unity among brethren, and urged the delegation to go forward with their convention, for it is a great work. Sing on to the Lord at all times a new song.

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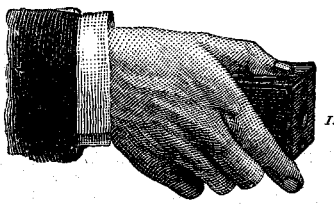

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The following is a supplementary list of names that have been entered upon the General Howard Roll of Honor of the Congregational Home Missionary Society. There have been previously reported 683. The number of shares included in the accompanying list is 52, making a total of 735:

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The Business World

Tobacco Speculation

The most sensational episode in the New York Stock Exchange last week was the sudden rapid fluctuations in American Tobacco stock. On Wednesday these shares had fallen from about 80 to 71⅝, but on that day they were suddenly run up to 82¾, and over 175,000 shares changed hands. One trader, Mr. H. B. Rich, was compelled to suspend payment, and others were severely hit. The whole flurry was purely speculative and mainly the work of professional manipulation; it was rumored that the competition between the Company and outside manufacturers had much to do with the matter. The New York "Sun" comments: "The American Tobacco Company has undertaken an enormous and costly contract in attempting to bring all of the manufacturers to terms; those who organized the company have never handled its securities in the market in a manner to inspire confidence, and to-day's performance has not only impaired what little legitimate market there was for the stock, but has also temporarily damaged the entire market."

General Electric Stock

A more satisfactory and permanent advance was that of the General Electric stock, which rose from 32⅞ to 40. The cause was the trust in rumors that an agreement had been reached between the General Electric and the Westinghouse Companies. This was positively announced before the end of the week. Both companies own extremely valuable patents, and it is understood that these patents are hereafter to be used by either on an agreed scale of payment. Apart from the Tobacco and General Electric movements there was little of note in the week's dealings of the Stock Exchange. Baltimore and Ohio regained some of its lost ground, rising as high as 18. St. Paul rose a little on account of the declaring of a 2 per cent. half-yearly dividend on the common stock, but as the dividend was long ago known to have been decided on, it had no great immediate effect. Call money has been easy at from 3 to 3½ per cent.

Trade Conditions

The reports of the mercantile agencies (Dun's and Bradstreet's) show 300 business failures for the week, as against 266 last year. Dun's "Weekly Review" reports improvement in the boot and shoe trade, but little elsewhere. It adds that "waiting is still the rule," and that prices about February 21 were the lowest ever known. At present "cotton is 27.9 per cent. higher than a year ago, but cotton goods average only 1.7 per cent. Wool is but 5.3 per cent. higher than a year ago, but woolen goods are on the whole about 4 per cent. lower. Pig iron is only 17 per cent. higher than a year ago, while finished products of iron and steel average 45 per cent. higher. Boots and shoes are practically not higher than a year ago, while leather has risen 11.5 per cent. and hides at the moment are only 2.2 per cent. higher." "Bradstreet's" lays stress on the great increase of railway earnings in February as the encouraging feature of the situation. "The February total is $34,484,000, a gain over that total last year of nearly 14 per cent. Heaviest gains in gross earnings last month are reported by the Grangers, the Pacifics, and Southern lines in the order named. The smallest increase is reported by the coal roads."

Railway Dividends in 1895

The history of reductions, suspensions, and resumptions of railway dividend payments in 1895 is an interesting and instructive one. As a whole it is an encouraging one. The reductions, according to the list published in the "Commercial and Financial Chronicle," were those of the Michigan Central and Canada Southern in omitting their extra dividends of previous years. Another Vanderbilt road, the New York, Chicago, and St. Louis, omitted altogether the annual dividend of its first preferred stock; the New York Central reduced its rate from 5 per cent. to 4 per cent. The Baltimore and Ohio suspended dividends on its common shares, and the Central Pacific also passed off the dividend list, as did likewise the Terre Haute and Indianapolis. The Chicago, Rock Island, and Pacific reduced its rate ½ per cent. quarterly; the Chicago, Michigan, and St. Paul to 1 per cent. semi-annually. Chicago and Northwestern declined from 3 per cent. semi-annually to 2½ per cent.; in January and in July was obliged to reduce further to 1½ per cent., but has now advanced again to 2½ per cent. Central of New Jersey reduced from 1¾ per cent., quarterly, to 1¼ per cent. Turning to the more agreeable list of dividend-resumptions, we have already referred to the Chicago and Northwestern. The Denver and Rio Grande declared 1 per cent. on its preferred stock after an interregnum since 1893. Since its reorganization the Minneapolis and St. Louis has begun dividends on both its first preferred and second preferred shares. The Burlington, Cedar Rapids, and Northern will now pay 2 per cent. semi-annually, against 1½ previously. The Central Pacific has begun paying 1½ per cent. semi-annually.

Highest Iron Production on Record

The iron production during 1895 was the most striking feature of the business situation of that year. The production was an unprecedented one. At the beginning of the year the weekly capacity of the furnaces in blast was 168,000 tons. From this the capacity declined to 156,000 on May 1, but increased steadily to the enormous total of 217,000 on November 1, from which it again declined to 207,000 on January 1, 1896. Not only is this the highest figure ever reached in weekly production, but the record for the whole year is also unprecedented—namely, 9,440,000 tons. The best previous totals had been 9,200,000 tons in 1890, and 9,100,000 tons in 1892. According to the "Iron Age," the great increase in production was largely caused by the demand for Bessemer pig, which was in turn chiefly caused by the great demand for structural steel. The production of iron according to fuel used was 7,950,000 tons from bituminous coal, 1,270,000 tons from anthracite and coke, and 225,000 tons from charcoal.

New York City Statistics

The introduction to the last volume of the New York City Directory says: "The present volume contains 387,411 names. This, on a basis of five to one, which we deem a fair ratio, would show that this city contains 1,937,055 inhabitants, and these reside or do business within forty-one square miles, while the names represented in the Chicago Directory spread over 185 square miles, Philadelphia 129 square miles, St. Louis 62½ square miles. One hundred and eighty-five square miles in this vicinity, with the Central Park as the central point, would show a population exceeding 4,000,000; and all the inhabitants of that section, so far as business and social relations are concerned, are as much a part of the population of this city as are those residing within the city limits. The population of New York has grown in a phenomenal manner during the last half-century. In 1830 it was 202,000; in 1892 it was (State enumeration) 1,800,891." The last edition of "King's Handbook of New York" says that in the metropolis there are 25,399 factories, which give employment to 350,000 persons, who make every year $765,000,000 worth of goods, consisting mostly of clothing, books, papers, pianos, and cigars. The commercial exports amount annually to over $460,000,000.

Breadstuffs

The Chief of the Bureau of Statistics reports that the total values of the exports of breadstuffs during the twelve months ending December 31, 1895, as compared with similar exports during the preceding year, were: 1895, nearly $120,000,000, but in 1894, $121,000,000.

Production of Gold

According to statistics compiled by Messrs. Wells, Fargo & Co., the production of gold west of the Missouri River last year was $48,300,000, the largest sum on record.

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NET ASSETS, January 1, 1895.....		$60,546,398.36
Less deduction from Home Office building.....		200,000.00
		$60,346,398.36
RECEIVED IN 1895.		
For Premiums.....	$4,681,429.29	
For interest and rents,	3,097,505.69	
Profit and Loss.....	14,269.40	
		$7,793,204.38
		$68,139,602.74
DISBURSED IN 1895.		
For claims by death and matured endowments.....	$4,382,390.70	
Surplus returned to policy-holders,	1,242,947.93	
Lapsed and Surrendered Policies...	655,978.05	
TOTAL TO POLICY-HOLDERS.....		$6,281,316.68
Commissions to Agents, Salaries, Medical Examiners' fees, Printing, Advertising, Legal, Real Estate, and all other Expenses.....		779,576.43
TAXES		314,688.99
		7,375,582.10
BALANCE NET ASSETS, DEC. 31, 1895,		$60,764,020.64

SCHEDULE OF ASSETS.

Loans upon Real Estate, first lien		$36,080,328.53
Loans upon Stocks and Bonds.....		12,300.00
Premium Notes on Policies in force...		1,160,955.66
Cost of Real Estate owned by the Company		7,679,481.68
Cost of United States and other Bonds		13,687,057.83
Cost of Bank and Railroad Stocks....		389,954.00
Cash in Banks.....		1,748,851.67
Bills receivable		2,782.50
Agents' Ledger Balances.....		2,308.77
		$60,764,020.64
ADD		
Interest due and accrued..	$1,056,582.84	
Rents due and accrued ...	37,588.90	
Market value of stocks and bonds over cost.....	591,834.17	
Net deferred premiums ..	309,739.40	
		$1,995,745.31
GROSS ASSETS, December 31, 1895		$62,759,765.95
LIABILITIES:		
Amount required to reinsure all outstanding Policies, net, Company's standard.....	$54,491,834.00	
All other liabilities.....	1,171,675.52	
		$55,663,509.52
SURPLUS.....		$7,096,256.43
Ratio of expenses of management to receipts in 1895.....		10.00 per cent.
Policies in force Dec. 31, 1895, 66,606, Insuring.....		$158,042,056.00

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Eighty-Fifth Semi-Annual Statement January, 1896

SUMMARY OF ASSETS:

Cash in Banks.....	$469,914 59
Real Estate.....	1,705,895 91
United States Stocks (market value) ..	1,418,425 00
Bank, Trust Co., and Railroad Stocks and Bonds (market value).....	3,946 493 00
State and City Bonds (market value)..	855,927 93
Bonds and Mortgages, being first lien on Real Estate.....	463,009 13
Loans on stocks, payable on demand..	426,550 00
Premiums uncollected and in hands of Agents.....	515,227 06
Interest due and accrued on 1st January, 1896.	52,185 92
	$9,853,628 54

LIABILITIES:

Cash Capital.....	$3,000,000 00
Reserve Premium Fund.....	4,395,659 00
Reserve for Unpaid Losses and Claims	752.514 13
Net surplus.....	1,705,455 41
	$9,853,628 54

DIRECTORS:

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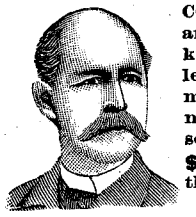

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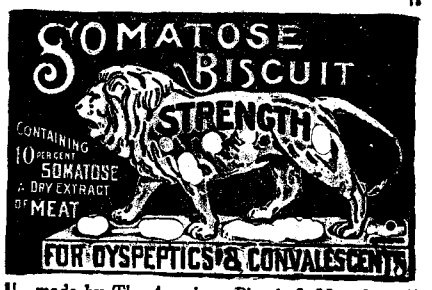

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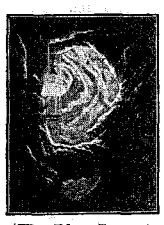

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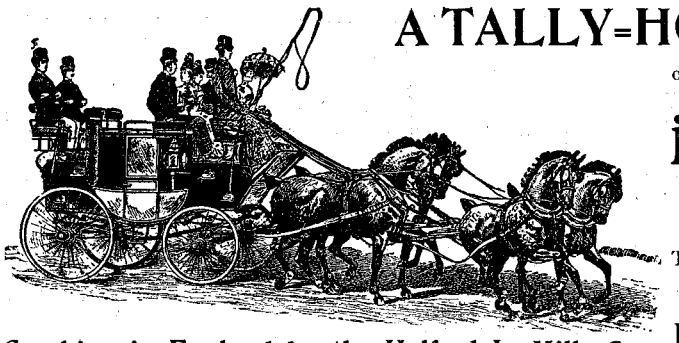

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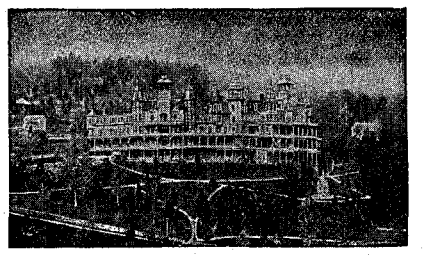

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New Series of The Christian Union

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Illiterate Immigration

The records show that of the 229,370 immigrants who came in through the port of New York last year, 42,942 above the age of fourteen could not read and write. There can be no doubt about the undesirability, to say the least, of such an addition to our illiterate population, which is already much larger than is consistent with a political theory that makes intelligence the best test of citizenship and the chief protection against adverse influences. These immigrants may all be honest and industrious people, but they are not fitted to serve the best purposes of society, and cannot be expected to make safe and useful voters. They are mostly poor, and likely to remain so, since their labor is of the unskilled kind that earns only the smallest wages, and their ignorance must prevent them from rising above their present condition, generally speaking. Their misfortune is to be lamented, of course, but our country is not responsible for it, and is not under any obligation to incorporate it into our industrial, social, and political system. Such people have no right here, in the strict sense of the word; and as for the claims of philanthropy, they are subordinate to considerations of public safety and prosperity.

There is a bill pending in Congress to exclude all immigrants between fourteen and sixty years of age who cannot read and write, and these figures furnish a practical and forcible argument in favor of such legislation. The bill does not require that the immigrant shall know a word of English, but it demands that he shall have sufficient knowledge of his own language to lift him above the level of mental density that precludes the chance of success in any reasonable degree, and carries with it the danger of increasing the number of paupers and criminals. At the present time, or according to the last census, there are 6,324,702 persons over ten years of age in the United States who cannot read and write—13.3 per cent. of the total population. This army of illiteracy is the source of most of the poverty and crime of the country. It is the element out of which mobs are evolved, and by which elections are frequently carried. To add to it is to invite further corruption and violence in our affairs. There can be no objection to immigrants who have intelligence and are self-supporting, and can be depended upon to act the part of productive and law-abiding citizens; but the gates should be shut against any additional accessions of illiteracy. —*St. Louis Globe-Democrat.*

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HOW THE "PASS-IT-ON-SOCIETY" GROWS.

Griffin, Ga., July 8, 1895.
Like Dr. Farrar, I want to join the "Pass-It-On-Society." I am so grateful for the good results that I have received from the use of Hyomei, and I have already spoken of it to a number of my friends.
C. I. Stacy, Sec'y Y. M. C. A.

Buffalo, N. Y., Aug. 21, 1895.
In thirty years' experience in the practice of medicine I have never given my name in support of a proprietary remedy, until I met with Hyomei, which I indorse with all my heart (professional ethics to the contrary notwithstanding). Since testing Hyomei in Laryngitis, Bronchitis, Catarrh, Asthma, Hay Fever, I believe in it for itself, for what it has done, and I gladly add my name to the "Pass-It-On-Society."
S. H. Morris, M.D., 159 Franklin St.
P. S.—You are at liberty to use this as you may deem best.

Pass Christian, Miss.
I have been a sufferer from Catarrh and Bronchitis ever since last August; my pastor, Rev. O. W. Flowers, advised me to try your remedy. He has been using one of your Pocket Inhalers ever since last Spring, and has derived much benefit from it.
Miss Bertha B. Steward, Harrison County.

New York, Feb. 1, 1895.
I have been troubled with Bronchitis for about four years. No medicine helped me. About two weeks ago I tried one of your Pocket Inhalers, which gave me immediate relief. Sunday evening our pastor, the Rev. Dr. Farrar, spoke with great difficulty, apparently from a heavy cold settled in his chest. I sent him one of your Pocket Inhalers. I inclose his reply.
Halsey Fitch, 170-172 Chambers Street.
(*Dr. Farrar's reply is given above*).

Greensboro, Ala., Sept. 15, 1895.
Your Hyomei cured me of Catarrh after other remedies failed; will add my name to the "Pass-It-On-Society."
Yours truly,
W. M. Seay.

New York, Sept, 20, 1895.
I take pleasure in adding my name to the long list of those whose lives have been made happier by the use of Hyomei. It is not only an instant relief to Catarrh sufferers, but will cure this disease entirely. I have been the instrument of inducing many friends and acquaintances to seek relief through its use. I have yet to learn of one who has not been benefited I want to "pass-it-on."
A. G. Thompson, 33 Wall Street.

American Union Life Insurance Company, 44, 46, 48, Cedar St., New York, February 19, 1896.
Please find enclosed one dollar for which send one Pocket Inhaler Outfit to my friend, D. S. Walton, 134 Franklin St., City. It has done me so much good that I never cease recommending it to my friends and as you know have bought as many as 12 or 15 which I have given to personal friends, and have influenced more than twice this number to buy them, and I have yet to meet one who has not thanked me for recommending it. It has completely cured my little daughter of Catarrh, from which she has been suffering for years.
Very truly yours,
J. S. Nugent (Treasurer).

Albany, N. Y., July 3, 1895.
I will tell you candidly your remedy has given me more relief from my Asthma than anything I have used, and really I have been so enthusiastic over it that I have made a great many converts, not only in Albany, but West Troy. The effect Hyomei has on me is very pleasant, when I am oppressed for breath, I inhale a short time, and the great desire to cough is gone. The little Inhaler is my constant companion.
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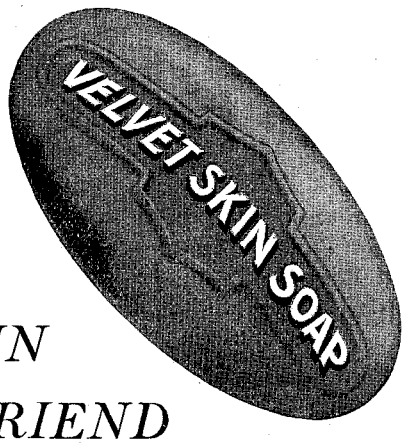

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